The Outlook

Vol. 67 February 16, 1901 No. 7

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

Letters should be addressed:

THE OUTLOOK COMPANY

287 Fourth Avenue, New York

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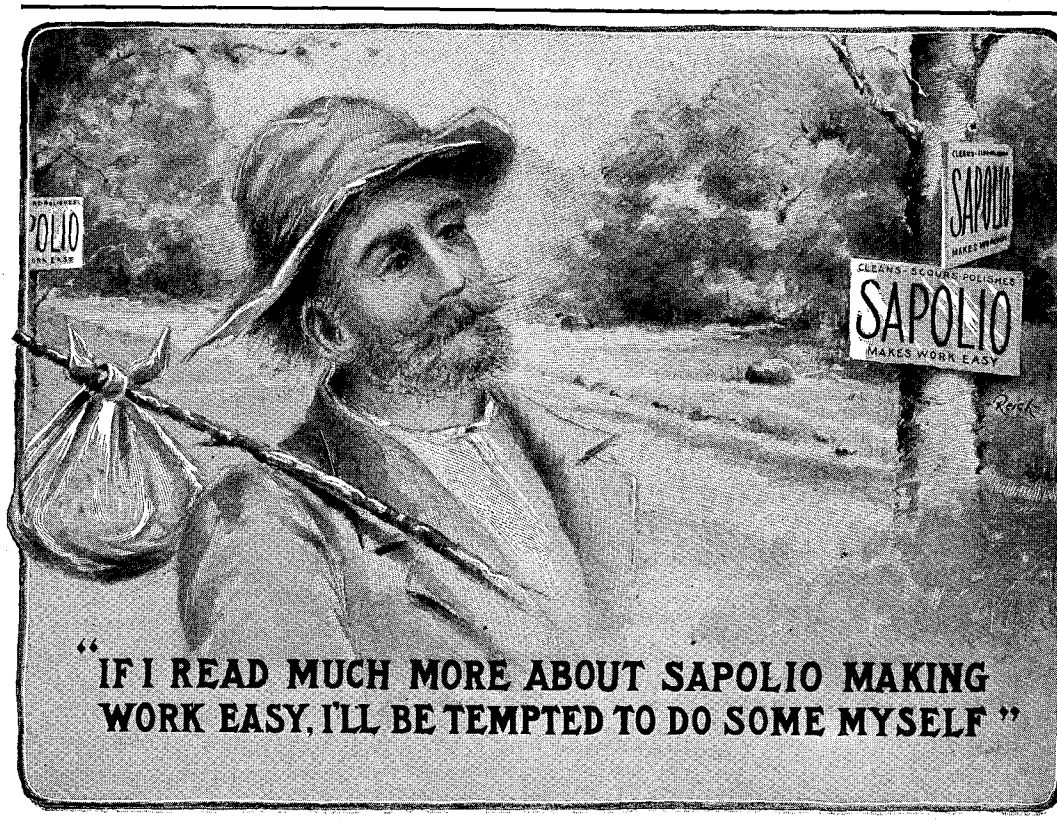
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The Steel Combination The often-suggested steel combination bids fair to prove a reality. Until recently the Carnegie interests have held aloof, Mr. Carnegie's manager, President Schwab, taking the ground that forming a combination checked improvements in production, and in a few years left the participating companies in a worse condition than before. For some weeks past, however, there have been signs that the Carnegie Company was ready to abandon its policy of aggressive competition. First came the announcement that instead of building new works to compete with the "tube trust," as it had planned, it had engaged to sell this trust a large quantity of materials for several years to come. Other statements were given out a little later showing a readiness on the part of Mr. Carnegie to enter a combination if a satisfactory price were offered him for his present holdings; and last week it was reported by men immediately concerned that negotiations were under way which promised the unification of the following companies:

Name.	Authorized Capital.
Carnegie Company	$320,000,000
Federal Steel Company	200,000,000
American Steel and Wire Company	90,000,000
National Tube Company	80,000,000
American Bridge Company	70,000,000
Total capitalization	$760,000,000

President Gary, of the Federal Steel Company, says that the unification when completed will not violate the statutes against contracts to establish monopolies, raise prices, or restrict production; but just how this can be accomplished is not clear. The capitalization of the new trust may approach one thousand million dollars—or the aggregate value of all the farms between the Potomac and the Mississippi. No statement has been made of the possible gains from this combination, and no statement need be made of the possible dangers. The one conclusion that seems to be most generally accepted is that, if this combination is completed and maintained, the era is past when small capitalists could enter the iron industry independently and operate their own plants with the hope of success. The centralized control of this industry seems almost as near at hand as the centralized control of railroads. Meanwhile the Socialists are applauding the work of the monopolists, because they think that they see in these great combinations a definite movement toward the concentration of all industry under State control.

❀

Trust Capitalization in 1900 The New York "Journal of Commerce," which for several years has kept close track of the capitalization of industrial combinations, reports that the movement towards consolidation sensibly abated last year, though it is possible that its figures merely show that the consolidations of 1899 left comparatively few enterprises that could be united under a single management. The comparative record for the two years stands as follows:

	1900.	1899.
Common stock	$460,870,000	$1,418,400,000
Preferred stock	179,300,000	836,100,000
Bonds	203,200,000	227,395,000
Total stocks and bonds	$843,370,000	$2,481,895,000

In addition to these entirely new securities, the capitalization of previously existing combinations was increased by a little over a hundred millions last year, as against nearly three hundred millions the year before. For the two years, therefore, the aggregate capitalization of these combinations approaches very nearly four thousand million dollars, which is more

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than the estimated capital invested in all manufacturing enterprises, including saw-mills, carpenter-shops, and printing-offices of the humblest description, fifteen years ago. During the past year many of the trusts have failed to hold their own in the security market, and the springing up of new concerns to compete with the trusts is to the speculators the most serious, but to the general public the most hopeful, side of the situation. To consumers these new competing concerns promise, at least temporarily, a great reduction in prices, though the new competition may in turn be followed by a new combination which will try to pay interest on a still larger amount of invested capital. Already the high prices which the combinations have attempted to maintain have brought into existence a vast number of new competing concerns which are not needed at all to produce the commodities, but are merely created to enable their promoters to share in the extraordinary profits which the trusts are receiving. In the end a large part of the plants, new or old, must lie idle, and the capital invested in them be wasted.

❀

Army Promotions The list of sixteen promotions sent to the Senate by the President almost immediately after the passing of the Army Bill contains many and important changes. Naturally, the promotions are not received by the army men and the public with absolutely equal approbation, but the advancement in most cases is well deserved. General Miles, at present senior Major-General "commanding the army," becomes Lieutenant-General; one wishes that the new law defined more clearly the powers and responsibilities of the ranking officer of the army, so that the present unsatisfactory relations of the nominal head of the army to the War Department might no longer give rise to anomalous conditions. The title of Major-General is conferred on Brigadier-General Young, Brigadier-General MacArthur, and Colonel Chaffee. All of these officers have done notable service in Cuba, the Philippines, or China, and the only criticism made is that two brigadier-generals in the regular line of promotion are passed over; to which it is replied that this "jumping" of one officer over another is inevitable under the present law if special services are to be recognized. It is interesting to note that General Chaffee has risen by sheer merit, courage, and persistence from the grade of private soldier to that of major-general. Twelve new brigadier-generals are made—Generals Bates, Hall, Wheaton, Hughes, Schwan, Sumner, Randall, Davis, Hughes, Kobbé, Wood, Grant, and Bell. Several of these appointments are criticised by many army men on the ground already given, and in at least two cases, those of General Grant and Captain Bell, it is urged that the service has not exceeded in quality and distinction that of other men who have been passed over. With General Wood it has been said that the promotion from the rank of assistant surgeon (the regular army rank still held by General Wood) to that of major-general is practically an appointment from civil life, and that his acknowledged services in Cuba have been political, civil, and administrative rather than military. This seems to us rather a fine distinction. When a man has deserved as well of his country as has General Wood, his reward may well be an exceptional one; moreover, General Wood has accomplished remarkable results, not as a civilian, but by and through the military organization, and has demonstrated beyond cavil the efficiency of the army, not merely as a fighting machine, but as an administrative power.

❀

Eightfold Postal Rates Threatened Congressman Loud, of California, who year after year has been defeated in his efforts to impose higher postal rates on periodicals, this year introduced a supposed "codification" of existing laws which threatens higher rates on periodicals than were ever proposed in his defeated bills. The "codification" bill is of course a long one, containing, in fact, 221 pages, and it passed the House without being subjected to careful scrutiny, because Mr. Loud stated that it made the fewest possible changes in the existing law, and no change whatever in the "law relating to second-class mail matter." The bill went to the Senate, and might quickly have passed that body upon the same understanding had not Mr. James L. Cowles and Mr. Edmund F. Merriam

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called the attention of a few newspaper publishers to sections increasing the rates upon weekly newspapers published in cities having letter-carrier delivery. Section 150 of the proposed law contains the following provision:

> . . . the rate of postage on newspapers and periodicals not exceeding two ounces in weight, when the same are deposited in a letter-carrier office for delivery by its carriers, shall be uniform at one cent each, and periodicals weighing more than two ounces shall be subject, when delivered by such carriers, to a postage of two cents each; and these rates shall be fully prepaid by stamps affixed.

This would mean that hereafter each copy of The Outlook delivered in New York City must pay two cents postage instead of one-quarter of one cent, as under the present law. In other words, it would add nearly a dollar a year to the cost of supplying the paper to each of The Outlook's city subscribers, and several thousand dollars to its yearly postage bill.

❀

Manifest Extortion

It is difficult to know how to characterize the proposed change, especially when embodied in a bill supposed to contain no changes whatever of this character. We trust that Mr. Loud will be able to offer some explanation. As we have stated in the past, we agree with Mr. Loud that a great deal of printed matter is now being carried by the Post-Office Department to distant points at a loss to the Government. The proposal to double or even quadruple the rates upon periodicals carried more than a thousand miles would not compel their publishers to pay more than the transportation costs the Government under the present contract with the railroads, and it would prevent the publishers of advertising schemes from sending their documents to distant points through the mails, when they should be sent by freight. But the proposal to make eight times as great as now the rate upon newspapers delivered in the city of publication, and not handled by railroads at all, is as irrational a bit of extortion as could easily be contrived. Mr. James L. Cowles, who has made a careful examination of the Post-Office reports of the past, informs us that previous to 1891 the practice prevailed of counting all the pieces of mail matter handled in the letter delivery service, and that the average cost of this service was found to be less than a quarter of a cent apiece. In New York City, he says, the cost of delivering all the letters, papers, and packages received was but one-fifth of a cent apiece, and the whole cost of the delivery service was less than the postage received from *local matter alone* by over two million dollars a year. When, therefore, the present rates on local matter are such as to yield the Government a profit, the proposal to multiply these rates by eight, and charge newspapers a dollar a year for service that costs little more than ten cents a year, constitutes a preposterous exaction. We trust that the weekly newspapers throughout the country will call the attention of their Senators to the change proposed, and that Mr. Loud's codification bill will be subjected to a critical examination before it is again considered by either house of Congress.

❀

Columbus Street Railway Concessions

The long conflict in the city Council of Columbus, Ohio, over the renewal of the franchise of the local street railway company for twenty-five years has resulted in a substantial reduction in fares. Under the new ordinance granted last week the cash fare will remain, as now, five cents, but hereafter seven tickets, instead of six as at present, must be sold for a quarter, and these tickets are to be good from early morning until midnight, and entitle their possessors to transfers upon all the lines of the company. This concession, according to the calculation of the "Ohio State Journal," brings an immediate saving of $125,000 a year to the people of the city, or about five dollars per family. The new charter contains also a provision that when the gross earnings of the company reach $1,750,000 a year—or about double their present amount—eight tickets shall be sold for a quarter, which will bring twelve years hence a further saving of five dollars a year for each family. The only grossly unsatisfactory feature of the new ordinance is that it does not require the street railway company to waive its claim to a perpetual franchise upon some of the streets. It is true that the validity of this claim is doubtful, and that some of the Councilmen who opposed requiring the

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company to waive it assert that the waiver was unnecessary; but if the waiver involved no real loss to the company, then there was all the more reason for requiring it in order to prevent the possibility of future litigation. The concessions obtained by the city are largely the result of the opposition made by a minority of the Councilmen, led by Dr. Gladden, to the ordinance which the street railway company had persuaded the Mayor and the Board of Public Works to accept as satisfactory. These Councilmen were supported by the general body of the citizens, who showed the most intense interest in the contest, and demonstrated by public meetings and private remonstrances that Councilmen could not grant what the street railway company asked without destroying their own political future. While the public was aroused upon the question, ex-Congressman Tom L. Johnson, of Cleveland, the single-tax street railway magnate, was invited to Columbus to address one of the meetings, and he not only asserted the practicability of lower fares than the company offered, but afterwards submitted to the Council a formal offer to take the street railway franchises for a term of twenty-five years, pay the present company for its plant whatever price should be fixed by arbitration, waive all claims to perpetual franchise, and give the public immediately three-cent fares. The reasons why this offer was not accepted are not entirely clear; but the fact that the offer was made strengthened the demand for lower fares and helped secure the concessions finally obtained.

❀

The Royal Wedding There is something peculiarly pleasing in the accounts of the popular rejoicings at the wedding of the Queen of Holland to Duke Henry of Mecklenburg-Schwerin last week Thursday. Throughout two days of festivity the streets were filled with animated crowds of citizens wearing the Queen's colors; singing and dancing and quaint processions were going on continuously, and everywhere was heard the mediæval hymn "Wilhelmina." A carnival illustrating trade guilds and the fishing industry, *tableaux vivants* of famous scenes in the history of the Netherlands and Mecklenburg, singularly harmonious and beautiful street decoration and night illuminations, open-air concerts day and evening—such were some of the many innocent pleasures of the occasion. In every way the merriment was typically Dutch, genial but not hilarious, very hearty in affection for the Queen, courteous if not enthusiastic in its acceptance of her German lover. The Dutch people are, and long have been, jealous of German influence, but they were convinced that the marriage was the true choice of their beloved Queen, and, if they have been rather thrifty in financial provision for the Duke, they appear to entertain none but friendly feelings for him personally. Duke Henry now becomes a Prince of the Netherlands, with the right to be called Royal Highness. The wedding ceremonies at The Hague were comparatively simple; a private civil ceremony was followed by a procession in state to the great and ancient church, where the bridal party listened to a ten-minute address from the Predikant, described as remarkable for its simple austerity. The Predikant exhorted his royal listeners on the duties of the marriage relation, it is said, exactly as he would have addressed a peasant bride and groom, emphasizing especially a wife's duty to her husband as the head of the household. Then the brief formula of the Dutch Church was recited, and the congratulations began. It is stated that the marriage contract provides that the Queen shall yield obedience to her husband as a wife but not as a Queen, but that, by the Queen's own desire, no modification was made in the usual vows of obedience in the marriage ceremony. It is universally agreed that in good taste and lack of ostentation the wedding festivities throughout were most commendable. From every side comes ample evidence that no Queen except Victoria has been so genuinely loved by her people as is Wilhelmina, and her betrothal has had the aspects of a charming romance as well as those of a great court event.

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Ex-Premier Saracco Last week the Italian Cabinet resigned. Its fall was due to a sudden coalition between two diametrically opposed parties. These parties were the Extreme Right and the

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Extreme Left in the Italian Chamber of Deputies; in other words, the Conservatives and the Socialists. As might have been expected, the coalition was transitory. As soon as the vote was taken, it disappeared—but so had the Cabinet. Signor Saracco, the Prime Minister, immediately placed the resignation of the Cabinet in the hands of the young King. The legislation under discussion last week in the Italian Parliament involved the Labor Exchange at Genoa. Thus Signor Saracco has met his Waterloo just where his predecessor in the Premiership, General Pelloux, met his, in the discussion of labor troubles. Three years ago lamentable bread riots appeared in North Italy. Their cause is now known to have been largely political. As the Socialists were chiefly instrumental in fomenting them (though aided later by an alliance with the Clericals), so the Socialists fomented a strike at Genoa a few weeks ago, by means of their influence in the Genoa Labor Exchange. On this the Government dismissed the Board of Labor and ordered that it be chosen anew. Defying the Governmental decree, a meeting of ten thousand Genoese workmen elected to the new Board eight members of the old. As, however, the strike had been declared off, the Government decided not to press the matter, but to let well enough alone. The Socialists were not slow to perceive their advantage, and cried out more loudly than ever that the Government's action in dissolving the Board was one of tyranny. Their agitation was rewarded with some success, as they were able to draw to themselves many Radicals who were not Socialists. Meanwhile they received aid from an unexpected quarter. The Conservatives declared that the Cabinet was cowardly in not daring to dissolve the newly elected Board. Hence the sudden coalition and the fatal vote of "no confidence" in the Ministry. The young King is now confronted by a situation of great difficulty, owing chiefly to the chaotic condition of Italian political parties. Legislation from Conservatives is distrusted by the great mass of the people, who see in it no hope of obtaining a diminution of crushing taxation. The Conservatives are still strong enough, however, to hamper any liberal government, such as was Signor Saracco's. They accuse it, and with some justice, of being an opportunist government only, of lacking a coherent policy, and especially with unwarranted concessions to the Socialists. The last named, of course, declare any Cabinet save one of their own to be not sufficiently liberal.

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The Chinese Negotiations

Last week interesting negotiations took place at Peking between the Chinese plenipotentiaries and those of the foreign Powers. The foreign envoys submitted twelve names of guilty Chinese officials, requesting that China keep faith with the Powers and punish the persons mentioned commensurately with their offenses. The Chinese plenipotentiaries replied that in the most important cases the punishment must be banishment and not death, because the persons in question were closely related to the throne. M. Pichon, the French Minister, strenuously objected to this arrangement. A despatch reports him as reminding the Chinese representatives that "forty years ago a prince having the same relationship was beheaded by order of the Empress Dowager." To this the Chinese envoys replied, "That was a different case; he was guilty of rebellion toward the Government." M. Pichon rejoined: "Then you mean to say that Prince Tuan is not likewise guilty; that he did what he did by order of the Government?" To this acute observation the Chinese could make no reply. It is understood that Princes Tuan, Chuang, and Duke Lan are the persons chiefly in question, but an even more redoubtable official, namely, General Tung, is also implicated. Though not related to the Imperial family, he commands the Chinese army, and, having gained the confidence of the inhabitants of the unruly western provinces, would probably lead a formidable revolt, if punished with any precipitation. The recent negotiations are a sufficient proof of the futility of the insertion in the preliminary note submitted by the Powers of such a word as "irrevocable," since last week witnessed the anomaly of a discussion by the foreign envoys at Peking of their own ultimatum. The commutation of certain important death sentences, however, justifies The Outlook's opinion: when such sentences were proposed, we declared that

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no demand should be made too perilous for the Imperial Government to carry out and still maintain itself as a Government. If the presence of foreigners in China means anything, it must have as a motive the preservation of the Empire from anarchy. The insistence upon impossible demands would precipitate the very conditions which civilized governments wish to avoid for themselves, and, in the present instance, for a great Asiatic State. Even if foreigners had not as a motive the desire to benefit the Chinese, they would have a desire to benefit themselves in China; hence they must maintain there a government strong enough to fulfill treaty obligations. In another column we refer editorially to the week's most sensational incident, the arrest of Dr. Ament, of the American Board of Foreign Missions, on the accusation of being one of the leaders of those native Christians who had collected indemnity from villages near Peking. Dr. Ament immediately appealed to Mr. Conger, our Minister to China, to bring about his release. Finally Count von Waldersee ordered it, but Dr. Ament was not satisfied with the mere release; he complained that funds belonging to him had been taken by his French and German captors. Dr. Ament, it is believed, was simply following out a well-known Chinese custom in asking the leading men of the villages to make good any injury and loss which their fellow-villagers had suffered through the neglect of the leading men to provide proper protection.

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The Burghers' Appeal

The most important event in South Africa last week seems to have been an appeal issued by the burghers of the Volksrust district in the Transvaal. These Boers remind their fighting brethren that thousands of their countrymen have been exiled, killed, or wounded, and that only ruin is impending from a hopeless struggle. They say that all the sources of income are in the hands of the British. They declare that any sending of deputations to Europe is hopeless, now that Holland has given no greater support to Mr. Kruger. They aver that England, after such heavy sacrifices of life and treasure, will be bound to retain all South Africa, but they add that the Boers will be treated as other British colonists are treated. Finally, the Volksrust Boers point out that not only European governments, but also that of the United States, practically indorse British policy, thus making intervention impossible. Therefore the burghers implore the acceptance of the English offer of fair conditions for surrender, for they think that it is the last offer to be made under such favorable circumstances. They ask this not only in their own interest as burghers, but especially in the interests of helpless women and children and of humanity. No reply from the fighting Boers to this appeal has yet come to hand. They undoubtedly feel, however, that a continuance of war will compel a compromise tantamount to practical independence. Meanwhile, Lord Roberts, Commander-in-Chief of the British army, proposes to reinforce the British troops by thirty thousand mounted infantry. The Government may have some difficulty in procuring this number, although recruiting is uncommonly active in England. The latest casualty list issued by the London War Office reveals another attack on Modderfontein, the British loss being forty. On the occasion of the previous attack the Boers captured two hundred British soldiers.

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The Philippine Information Society

More than once The Outlook has expressed the hope that the indisputable facts in the history of the relations of the United States and the Philippines might be collated and presented in easily accessible shape, with ample excerpts from official documents and correspondence. This work has now been undertaken by the Philippine Information Society, and three pamphlets have already been issued; the first deals chiefly with the revolution of 1896 against Spain, and includes an account of the alleged bribing of Aguinaldo which shows pretty conclusively that the word bribing does not fairly characterize the transaction; the second deals with the insurgent government of 1898; the third takes up "Our Relations to the Insurgents Prior to the Fall of Manila," and the taking of Manila. Other pamphlets to be issued will carry on the story. The list of officers of the Society includes the names of Charles Francis Adams, Richard Watson Gilder,

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Josiah Royce, W. T. Sedgwick, James J. Putnam (Chairman), and those of other well-known men. The announcement of the undertaking states that the publications will be in no sense an expression of opinion on the part of the members of the Society or of the Society as a body, but will be mainly quotations, given with exact page references, so that they may be easily verified, and that earnest attempt will be made to deal with all material in a strictly non-partisan manner. Any one who wishes to receive the publications of the Society is invited to send his name and address to L. K. Fuller, 12 Otis Place, Boston, Mass.

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Roman Catholicism in the Philippines

Last week the Baptists of Philadelphia, meeting in convention, condemned the methods by which the Roman Catholic friars acquired their Philippine possessions, and protested against the continuance of any relations heretofore existing between those monks and our Government. Following this the Methodist clergymen of Philadelphia unanimously demanded the expropriation of the friars and their "continuous banishment." The report adds that the monks "have secured their property by theft and intimidation from the simple and confiding people." From a Protestant Episcopal quarter, namely, from the Rev. Mr. Grant, who accompanied Bishop Potter in his recent journey to Manila, we have a report of a similar character. This report has already appeared in the "Churchman." It declares that the sum of seven hundred and fifty thousand dollars, which the Roman Catholic Church received from the colonial treasury, maintained the Archbishop of Manila, the cathedral and its clergy, four bishops, various missions, monasteries, and convents. In addition to this amount, secured by direct taxes, the income of the Church was indefinitely increased by foreign investments, and by land rents of rich Philippine property, which was administered with little regard to tenants or their rights; and, besides all this, adds Mr. Grant, there were the usual sale of masses, bulls, and indulgences, and the usual fees for baptism, marriages, and burials. Taking advantage of the lack of proper land laws, the friars possessed themselves of the best land in the islands, "often taking it out of the hands of Filipinos who supposed they owned it." It is true that this was sometimes done under the guise of law, as Mr. Grant carefully points out. For instance, it was done when the occupier had failed, even after many years' residence, to secure a title, or for non-payment of church taxes. It was apparently the custom to raise these taxes until the native was unable to meet them. As the monks persistently resisted any reform in the abuses of land tenure, their action exasperated the Filipinos, who could also point to cases where land had been taken outright. The fact that the friars exercised a practical veto power over the civil government, and that they excluded and discouraged a native ministry, did not mend matters. Mr. Grant quotes Cardinal Gibbons as saying, "The Church in the Philippines is a branch of the Catholic Church of which we are not proud." The Filipino people, Mr. Grant says, value the Roman Catholic Church, but they loathe the friars; the Aguinaldian insurrection of 1896 was incited by the land robbery, tyranny, and social immorality of the friars; thousands of the latter were compelled to flee for their lives. Like the Baptist and Methodist protestants, Mr. Grant deprecates any attitude on the part of our Government which would lead the Filipinos to think that America supports the monastic orders as Spain did. Furthermore, he declares that the United States can never restore permanent order in the Philippines until the present friars are expelled from the islands.

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The Federation of Churches

The movement for the Federation of Churches steadily advances. In 1895 it was organized for work within the limits of this city. By 1900 such proof had been given of its possibilities that a conference held here last February resulted in the appointment of a National Committee to promote the formation of local and State federations. The establishment of its central office at 83 Bible House, and the appointment of the Rev. E. B. Sanford, D.D., as Secretary, were followed by the formation of the New York State Federation last autumn. In

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view of the formation of local federations in various cities, and movements for organization in other States, a conference in the interests of federative action throughout the United States was held at Philadelphia, February 5 and 6. Delegates were present from the Interdenominational Commission of Maine, the Boston Evangelical Alliance, the Connecticut Bible Society, the New York State Federation, the Evangelical Alliance of Pennsylvania, and local federations in this city, Jersey City, New Haven, Hartford, Syracuse, Cleveland, Harrisburg, and Philadelphia. These represented churches belonging to nine denominations, evangelical only, though membership, as we understand, is not restricted to such. The Conference received and replied to a message of fraternal greeting from the National Council of Free Churches in England and Wales, where the federation movement has had a success that has been influential in its propagation here.

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A National Organization The outcome of the Conference was the organization of the "National Federation of Churches and Christian Workers," with Mr. J. Cleveland Cady, of this city, Chairman of the National Committee constituted last year, as President, supported by eleven Vice-Presidents and an Executive Board of thirty members. A majority of these are well-known names. The part of the country they represent extends from Boston to Kansas City, and as far south as Washington. The main purpose of the Federation, as declared by its Constitution, is "to secure co-operation among churches and Christian workers throughout the United States for the more effective promotion of the interests of the kingdom of God." Its inclusiveness is evinced by the provision that "any ecclesiastical body, or any federative organization existing for religious or moral purposes, may, on approval of the Executive Board, send delegates to this body." Likewise, "any local church," and "any individual in sympathy with the objects of this organization," may become a member by paying an annual subscription. The addresses and discussions before the Conference occupied two full days. The progress and prospects of the federation movement were the prominent theme. Among various noteworthy utterances were those of Dr. Josiah Strong upon "The Next Great Revival." Of the two fundamental requirements of the kingdom of God the Church has thus far emphasized the first—the love of God. The time is ripe for her to lay emphasis on the second —the love of one's neighbor as one's self. When the social aspects of Christianity are thus insisted on, said he, the next great revival will come.

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Nonconformist Federation A decade ago a movement began in England which has considerably changed the conditions of ecclesiastical life there. We refer to the so-called Grindelwald Conferences. Their purpose was to consider the possibility of the union of British Protestant Christendom. While the ideal of a working union with the Established Church in England was unfortunately not realized, it was found entirely possible to federate for practical purposes the Evangelical Free Churches. The meaning of the word "free" in this connection is that these churches have no connection with the State. As far as membership is concerned, Nonconformists are about as strong as is the Establishment, which embraces nearly two million communicants; while in the number of Sunday-school teachers and scholars they are stronger. A Church Congress on a Nonconformist basis was organized in 1892 by those who had long recognized the necessity for a greater mutual intimacy on the part of the free bodies. At the second Congress the question as to whether the basis of further Congresses should be denominational or territorial was settled in favor of the latter form. Hence, representatives now attend the Congresses, not as Presbyterians or Congregationalists or Baptists or Methodists or Friends or Salvation Army adherents, but simply as evangelical Free Churchmen. The geographical areas usually include the churches of towns and villages within a distance of six or eight miles, and the local council consists of representatives elected by the Free Churches within these areas. The objects of the six hundred local councils are: (1) To cultivate closer organization in united evangelistic work; (2) to consider questions relating

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to the moral, intellectual, and social welfare of the people. County councils are links between the local councils and the National Council. The objects of all these bodies are practically the same. At present the National Council is considering the desirableness of placing a resident Free Church minister in every rural district.

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Baptists and Pedobaptists Getting Together

Arrangements have been made for a joint meeting in the spring of English Baptists and Independents, or, as we say, Congregationalists. The fact carries with it a discussion of the possibilities of a union of these two, the chief representatives in England, as in this country, of the Congregational polity. The conditions for this are much more favorable in England than here, the communion-table in the Baptist churches there not being fenced so strictly as here against persons baptized otherwise than by immersion. Dr. P. T. Forsyth, a leader in the Congregational churches, has set forth in an elaborate article in the "Christian World" the need of mutual concessions in order to union. He is ready to concede, with disinterested scholars, that the New Testament contains no trace of infant baptism, but only points of attachment for the practice of it to spring from. On the other side, he thinks it must be allowed that the New Testament practice, after Christian missions have produced a settled Christian community, is not as unchangeable as New Testament principle. He claims that "a baptism *unto* faith accords with the Sacramental Word, and meets one aspect of the mind and work of Christ, no less than a baptism *upon* faith meets another." Is it impossible, he asks, to grant that each form needs the other's truth to correct the falsehood of their extremes in Regenerationism and Individualism? The only ground on which further approximation of the two bodies seems to him possible is the acknowledgment that "both are right." Such a discussion has the more significance among British Baptists as they are more ripe for it than American Baptists, and in an already closer fellowship with their Congregational brethren. This was strikingly illustrated in 1891, when the proposal was made by British Congregationalists that Baptists should be included in the next International Congregational Council. The union of these two Congregational bodies, divided now, as one might say, only by a drop of water, cannot be very far away, when leading men on both sides are earnestly desirous of effecting it.

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The McAll Mission

Nearly thirty years ago the Rev. Robert McAll, a Scotchman, opened a religious mission in Paris. Following the German occupation of the French capital, the Commune was then doing its devastating work, and society was in a condition of anarchy. It is not too much to say that the courageous efforts of Mr. McAll resulted, not only in the spread of the Gospel, but also in the upbuilding of society. So far as possible, the first service conducted by Mr. McAll was reproduced last week in a commemorative service held in the chapel of the Madison Avenue Baptist Church, New York City. The Rev. Dr. Sanders, the pastor of that church, read the same Scripture lesson that Mr. McAll read in 1872 in Paris. The same hymns that were sung on that occasion were sung last week by the choir of L'Église du Saint Esprit, the French Protestant Episcopal church of New York City. Mrs. C. H. Parkhurst, President of the American part of the McAll Mission, presided, and gave a review of the Paris work. The expression "Paris work" is no longer applicable, however, to this Mission. In many parts of France the Mission now supports institutions for young men and women, dispensaries, mothers' meetings, daily Gospel meetings, and Bible schools for children. Last year the running expenses for the maintenance of seventy-nine stations were about sixty-three thousand dollars. This is a decrease both in the number of stations and in the cost of their support. Owing to a lack of public assistance, many stations have had to be closed. Seven years ago the Mission supported no less than a hundred and twenty-seven, at an annual cost of eighty-eight thousand dollars. During the coming year an effort is to be made to bring the work of the Mission up to its highest mark, both in the number of stations and in the amount of subscriptions received.

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Outdoor Gymnasiums The Outdoor Recreation League of this city has just issued a little pamphlet which reproduces a collection of photographs showing the waste places it has reclaimed, and the playground scenes now to be witnessed upon them. If a manufacturing druggist could issue an equally striking pamphlet showing the condition of patients before and after treatment, a private fortune would be assured; and we would gladly hope that this pamphlet will bring corresponding returns to the Treasurer of the League, Mr. J. G. Phelps-Stokes, 47 Cedar Street. The League began its work in the spring of 1898, and in August of that year established its first open-air gymnasium and playground in the tenement-house district on West Fifty-third Street. The ground occupied is a naturally beautiful site on the banks of the Hudson, and the removal of the old barrels which had made it an eyesore, and the establishment of seesaws, sand-piles, and swings, in addition to the ordinary equipment of a gymnasium for older boys, soon turned it into an attractive playground, which from the start was constantly full of children. The success of this playground, which accommodated about five hundred children, soon led to the establishment of two other small ones, and later to the fitting up of a large outdoor gymnasium on the lower East Side in what is now known as Seward Park. This park was formerly covered with rookeries, which were demolished by order of the public authorities because unfit for habitation. For some time the land remained a waste, just as it had been left by the contractors, but through the efforts of the League a part of it has been turned into a playground, in which three gymnasium instructors and two kindergartners, besides one or two other attendants, are employed in looking after the children who throng the place. Counting the spectators who watch the games from the street, it is estimated that nearly twenty thousand people are frequently entertained by the playground. The League has constantly urged upon the public authorities the desirability of public recreation-places of this sort, and its efforts in this direction are meeting with a large measure of success. But the burden of carrying forward the work is for the present falling upon public-spirited individuals, and costs upward of eight thousand dollars a year. The few who have met these expenses desire the help of the larger public who believe in the moral value of healthful recreation-places in the crowded districts and would restore to the children of the poor the "natural rights" of childhood which the concentration of population has well-nigh denied.

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Preserving the Trees Popular interest recently awakened in tree-preservation finds encouragement and stimulus in the reports of the successful working of the new tree-warden law in Massachusetts—a new law in the sense that it is a codification and revision of previous statutes. Under the present law the election of a tree-warden by each town is obligatory, whereas previously such election was permissive. It is stated that in the year since the law has been in force only one town has failed to elect a tree-warden in compliance with the statute. To the tree-warden are committed the care and control of all public shade-trees in the town, except those under the care and control of a park commission. He is to expend all funds for the setting out and maintenance of such trees, to prescribe regulations for their protection and preservation, to enforce these regulations by fines not to exceed $20 in any one case, and his regulations, when approved by the selectmen, are to have the force of by-laws. The extent of the tree-warden's authority is seen from the language of the statute: "All trees within the limits of any public way shall be deemed public shade-trees." This, however, applies to towns and not to cities, where the previous statute, requiring that trees in the highway, to be protected, be spiked with the letter "M," still obtains. No public shade-tree, unless outside the residential limits of the town, can be cut or removed by the tree-warden without a public hearing after due notice given. A fine of fifty dollars is the penalty imposed for posting an advertisement or notice on a tree in a public highway; while for wantonly injuring, defacing, or destroying such a tree the fine ranges from five to one hundred dollars, one-half to go to the complainant and one-half to the town. An illustration of the

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extent of care taken against possible carelessness, in restriction of what has come to be regarded in this country as an almost immemorial right, is this paragraph in the public notice of one tree-warden: "The owners of land abutting on the highway, and all other persons, are cautioned against the burning of brush by the roadside without first removing the brush such a distance from trees as not to endanger them in any manner." In this connection it is interesting to note that it is made one duty of the tree-warden to remove advertisements from public shade-trees. Under the old law, as stated recently in The Outlook, such advertisements could be abated as nuisances unless authorized by the abutting property owner. The activity of village improvement societies in some localities, and the stand taken by the Massachusetts Highway Commission in forbidding such advertising along any State road, admirably prepared the way for this latest advance, that of holding a specified road official responsible for the disfigurement.

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The Johns Hopkins University Friends of education everywhere will rejoice in the announcement that several gentlemen have offered the Johns Hopkins University a magnificent piece of property in the environs of Baltimore, which is said to be worth not less than one million dollars, on condition that one million dollars shall be raised by the University as an endowment fund. Those who are in a position to know declare that there will be very little trouble in raising this sum, and so securing this magnificent gift. Eventually the University will be removed to the new site, but no time-limit will be fixed, and the trustees of the institution will be in a position to take advantage of a favorable opportunity. The new site is very advantageous from many points of view: it is accessible; it is admirably adapted for athletic sports; there will be ample room for all possible needs of the University for all time to come, with space for botanical gardens; the property is free from objectionable surroundings, and is likely to remain so; and the natural drainage is excellent. It includes about one hundred and fifty acres of land. The announcement of this great gift, and the enthusiasm with which the friends of the University have set about meeting the conditions upon which it is offered, have shown in a very striking way the zeal of the students and the strong hold which the University has secured upon the city of Baltimore. Dr. Gilman's resignation, which will take effect on the 22d of the present month, will not be affected by this piece of good fortune. The gift comes, however, as a striking illustration of the skill and breadth of spirit which have characterized his administration of the University from the start. He has given it a position which entitles it to the most generous support of all those who care for higher education in America.

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The Report on Hazing The Committee of the House of Representatives which has been investigating the general subject of hazing and brutality at West Point has reported a bill ordering the Superintendent to dismiss without possibility of reinstatement any cadet hereafter found to have engaged, directly or indirectly, in fighting, "bracing," or urging a cadet to eat or drink anything for the purpose of punishing or annoying him. The Committee finds that the deaths of Booz and Breth were not caused, at least directly, by hazing; that the general conduct and behavior of the cadets is good, and that hazing has been partly abolished the last year. But it also appears, the report says, that in the near past shocking brutalities have occurred; that three men have been hazed into convulsions, others until they fainted, others until they were sick; that the system of calling a fourth-class man out to fight to a finish (a crime under the laws of many of the States) is so arranged as to give the fourth-class man no chance of winning, and is deliberately planned to punish him for lack of traditional obedience to upper-class men, by making him fight a more skilled opponent until he becomes insensible or absolutely unable to continue the fight; that even the usual provision in professional prize-fights, that a loser may throw up the sponge, is not allowed at West Point; that about one hundred ways of physically distressing or mentally harassing new cadets have tem named by witnesses; that the sysbeen of hazing has grown immensely in

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elaborateness and viciousness as compared with the practices of a generation ago; that the number of officers responsible for discipline is altogether too small. Public opinion will sustain the Committee in declaring that reform is necessary. The action of all the present classes at West Point taken recently through their class officers in pledging themselves not to engage in hazing will go far to make permanent reform possible.

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Congressional Inaction

Congress has thus far not indicated any intention to act upon the urgent request of the Filipino Commission for the immediate establishment of civil government in the archipelago. We find ourselves entirely unable to conceive any just or rational excuse for this Congressional inaction. Not even any so-called anti-imperialist, not even Senator Hoar or Senator Bacon, appears to care whether the Filipinos have civil government or not. Senator Spooner is the only member of either House, so far as we recall, who has made any attempt to substitute civil for military law in the islands, and Senator Spooner alone is powerless to accomplish this just and righteous result. Congress need not wait for the decision of the Supreme Court. On the contrary, it would be wise at once to assure to the Filipinos all the civil and religious rights secured by the Constitution, that they may know, whatever that decision, that those rights are secured to them gladly, not grudgingly and of necessity; by the free will of the Nation, not under the compulsion of the Constitution.

Let us recall to our readers a little recent history.

In January, 1899, the President commissioned five gentlemen, two military officers already in the archipelago and three civilians sent out from the United States, to inquire into the conditions there and to report the facts and their recommendations thereon. This Commission was composed of Dr. J. G. Schurman, Dean C. Worcester, the Hon. Charles Denby, General Otis, and Admiral Dewey. They all joined in a report to the President, and indirectly to the people of the United States, in which they declared that the immediate establishment of civil government in certain portions of the archipelago was then entirely practicable, and united in urging it as of the first importance. We quote from their report:

> Perhaps the most encouraging feature in the difficult problem we have undertaken in the Philippines is the perfect coincidence between the theory and the practice of our Government on the one hand, and the aspirations and ideals of the Filipinos on the other. The very thing they yearn for is what of all others our Government will naturally desire to give them—religious liberty, fundamental personal rights, and the largest practicable measure of home rule.
>
> The Commission recommend that in all parts of Luzon and the Visayan Islands where American occupation is effective this scheme of civil government be put in operation where practicable as soon as possible, though with the retention in every case of such military forces as may be deemed necessary for the protection of the civil communities thus organized. And as American authority is extended over the remaining districts, islands, and peoples of the archipelago, there should be a corresponding extension of civil government, until all the civilized peoples of Luzon, the Visayan Islands, and the coast of Mindanao enjoy the benefits of the territorial administration. There is no need to wait for the suppression of the insurrection in all the islands before giving civil government and local home rule to such as are at peace and fit for it. Considering the varieties of the peoples and the friendliness of most of them to the United States, it would be both unjust and impolitic to treat them all alike as unworthy of civil government; and looking to the pacification of those still hostile, the Commission believes that no instrumentality would be so effective to that end as the establishment of civil government in the communities which are already friendly. (pp. 118–119.)
>
> However accomplished, the separation of the civil government from the military command wherever practicable throughout all parts of Luzon and the Visayan Islands as soon as they come under the American flag is, in the opinion of the Commission, a most urgent desideratum, and would have most beneficial results throughout the entire archipelago. (p. 119.)

And in a summary of final recommendations (on page 121) the immediate establishment of civil government was again urged in the following terms:

> Congress should, at the earliest practicable time, provide for the Philippines the form of government herein recommended, or another equally liberal and beneficent.

From this report it would seem that the hostility of the Filipinos is less to American sovereignty than it is to military rule.

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Their "ardent passion" is, or at least was, not so much for national independence as for a local self-government. They can never be satisfied, said this Commission, "as long as the military power of the United States is in supreme control, for it is an axiom with all Filipinos—an axiom learned of bitter experience and not merely derived from the political wisdom of mankind—that there is no genuine freedom where the military power is not subordinated to the civil." It is to be remembered that, although drawn by Dr. Schurman, this report was subscribed by the leaders of the land and naval forces respectively, so that civil and military authorities combined in representing the immediate establishment of civil authority as of the greatest importance. No attention has been paid by Congress to the recommendations of this Commission. A new Commission was sent out. It re-examined the question, reinvestigated the whole field, and reaffirmed the conclusion of the Schurman Commission that the immediate establishment of civil government is the first necessity in the islands. Only Congress can establish such civil government; the President has no power to do so without specific authority from Congress. The report of the Taft Commission has been laid by him before Congress; the substance of it was laid before our readers in The Outlook of week before last; it has the explicit approval of both the Secretary of War and the President; and still Congress takes no action; and so simple a bill as one authorizing the President to establish civil government in his discretion, "wherever practicable," is pushed almost contemptuously aside, as of insignificant importance, to make room for a prolonged discussion of a measure which in its best aspects proposes only to add to the wealth of the United States, and in its worst aspects to the wealth of half a dozen corporations. And not even the most intense anti-imperialist in either Senate or House protests. We cannot comprehend this extraordinary Congressional apathy. If Congress does not see fit directly to lay down by law the provisions under which a civil government is to be established in the Philippines, it can at least give the President its authority to act. This might be accomplished by adopting the amendment to the Army Bill offered last week by Senator Spooner. The amendment reads as follows;

> That all military, civil, and judicial powers necessary to govern the Philippine Islands acquired from Spain by the treaties concluded at Paris on the tenth day of December, 1898, and at Washington on the seventh day of November, 1900, shall, until otherwise provided by Congress, be vested in such person and persons and shall be exercised in such manner as the President of the United States shall direct, for the establishment of civil government and for the maintaining and protecting the inhabitants of said islands in the free enjoyment of their liberty, property, and religion, provided that all franchises granted under the authority hereof shall contain a reservation of the right to alter or repeal the same.

Justice to the Filipinos, the interest of the American people, and the future of the Republican party unite to demand immediate action by Congress on the recommendations of the Schurman and Taft Commissions.

Justice to the Filipino demands Congressional action. We have a right in the Philippines only because on us rests the responsibility of establishing and maintaining there a government which will protect persons and property and maintain order. Our military and civil authorities have concurred in urging Congress, as a means to this end, to organize at once a civil government. If we cannot do this, we have no business in the islands at all. Any government is better than no government; any free government is better than a military despotism maintained after the necessity for it no longer exists. But in the Philippines we are maintaining a military government when the necessity for it no longer exists. If we cannot give to this people what they have a right to demand, a civil government in the localities in which, according to the testimony of our official Commissions, they are prepared for it, we ought to sail away and leave them to form a government of their own, or transfer our responsibilities to some power competent to fulfill them.

The interests of the American people demand Congressional action. The expense of a needless war in the Philippines is far greater than the possible profits from a subsidized shipping. And the war in the Philippines is needless if it can be stopped by providing the people with a civil government. That this would instantly end all guerrilla warfare no one

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supposes. That it would initiate the ending of such warfare is affirmed by those most competent to know. Certainly the experiment is worth trying. The Schurman Commission believe that the "intense passion" of the Filipinos is for civil government. Such a government ought to be granted at once. We shall soon thereafter know how much passion there is for national independence. Our belief is that there is very little such passion, unless it has been created by our failure to fulfill our own duties so clearly put before us by our own representatives.

It is possible, if the party leaders in Congress will heed neither the claims of justice nor those of public interest, that they may consider the prospects of the Republican party; and by their present course they are imperiling the success of the Republican party at the next election. If anything could revive the Bryan Democracy, and even call back Mr. Bryan himself to his position of lost leadership in the party, it would be the refusal of a Republican Congress to grant the just demands of the Filipinos, formulated and urged upon Congress by a Republican President and Republican Commissioners. The American people may be roughly divided on the Philippine issue into three parties: a very small party who believe in national independence and universal suffrage as abstract and absolute rights, and who wish to see them maintained, no matter what may be the apparent results to the community; a small but commercially influential party who desire to possess the Philippines for purposes of exploitation; and the overwhelming majority, who believe that destiny drove us into the Philippines and that duty demands that we remain there until peace and order are restored and justice and law, and liberty founded thereon, are established. Let this overwhelming majority once be convinced that the Republican party is controlled by men who desire to remain in the Philippines for commercial exploitation, not for the purpose of establishing law and liberty, and its power will be taken out of its hands and transferred to leaders worthier to administer it. The Americans are not doctrinaires; but neither are they imperialists. They have a decided antipathy to military rule, whether for themselves or for others; they have no desire for war, least of all for a desultory warfare carried on against guerrilla bands, with no glory to be won and no results to be achieved. Do the Republican leaders in Congress realize that in the last Presidential election Mr. McKinley was elected by a plurality of less than 850,000 out of a popular vote of 14,000,000; and that a change of but little more than 400,000 votes from one side to the other would have reversed the popular result and might have reversed the electoral result? There are many more than four hundred thousand men in America who voted for Mr. McKinley and who still believe in him, who are growing impatient of a Congress which will neither give to the Filipinos that civil government which they demand nor authorize the President to give it to them, despite the fact that the demand is justified as rational and just by two Commissions of eminent Americans appointed by the President, by our military as well as by our civil representatives in the Philippines, by the Secretary of War, and by the President himself. There are many more than four hundred thousand Republican voters who would be glad to know that, if Congress does not act on this recommendation before the fourth of March, it will be called together in an extra session to take such action.

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To a Person Sitting in Darkness

Mark Twain's article in the "North American Review," entitled "To the Person Sitting in Darkness," will amuse the general reader, and confirm in opinions already formed those who believe that the course of America in the Philippines and in China has been indefensible; but it will have no effect on the opinion of the fairly informed, unprejudiced, and independently thoughtful student of current problems. It is constructed upon a very simple theory, namely, that a satirist has the rights of a caricaturist, and may for the sake of his satire disregard the principles of justice by which more serious writers suppose themselves bound. A single sample illustration may serve to exemplify the spirit of the entire article. Mr. Clemens (Mark Twain) quotes at

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length a report purporting to come from China respecting an excursion of a missionary, Dr. Ament by name, into the interior of China for the purpose of collecting indemnities for damages done by the Boxers to Chinese Christians. This anonymous report Mr. Clemens accepts as proved, puts the worst possible construction upon it, and proceeds to hold up Dr. Ament to the most unmitigated scorn as a champion looter and oppressor of the poor. In law it is assumed that every man is to be presumed innocent until he is proved guilty, and is entitled to know his accuser and to be heard in his own defense. Mr. Clemens sets these fundamental principles aside, and condemns Dr. Ament without giving him a hearing or inquiring as to the facts from the Missionary Board, which might be presumed to know something about him, and without knowing anything about the character or person of the anonymous accuser. In the same spirit he bases a general condemnation of American soldiers in the Philippines upon a newspaper report in a Western paper of what purports to be a letter by a soldier boy to his mother; possibly he is ignorant of the abundant evidence that similar letters have been written home by irresponsible letter-writers for no other purpose than that of exciting the sensations of the credulous.

Regarding the charges against Dr. Ament, the American Board, since Mr. Clemens's article was written, has published an official statement of the facts, from which we quote:

> According to Chinese custom each village is accountable for all damage done within its limits, and under the patriarchal system the villagers are responsible, whether the violence is committed with their connivance or because their authority and power is overridden by the mob. The missionaries, therefore, went to the leading men of the villages and asked that reparation be made. The justice of the case and the personal influence of the missionary made the task easy; obligations were readily acknowledged and paid, and in some instances reparation was voluntarily offered before any demand or even visit was made.

This reparation was not to the missionaries but to the Chinese Christians who had been plundered and whose homes had in some instances been destroyed. We should have thought that this simple appeal to the sense of justice of the Chinese, enforced by their own patriarchal customs, was a fine illustration of the Christian method of seeking redress for wrong, and its success was a fine illustration of the practical efficacy of Christ's method. Mr. Clemens appears to us in this case to have violated the principle of essential justice which, with characteristic humor, he has thus stated in one of his stories:

> I have no special regard for Satan; but I can at least claim that I have no prejudice against him. It may even be that I lean a little his way on account of his not having a fair show. All religions issue bibles against him, and say the most irreligious things about him, but we never hear *his* side. We have none but the evidence for the prosecution, and yet we have rendered the verdict. To my mind this is irregular. It is un-English; it is un-American; it is French.

Most Americans will think that American soldiers and Christian missionaries are as much entitled as Satan not to be condemned without a hearing.

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Ship Subsidies Abroad

When all other arguments for the Subsidy Bill fail, it is the custom of its advocates to say that other nations subsidize their shipping, and therefore we must do the same. It may not seem just, some admit, to tax other industries in this country in order to grant nine millions a year to ship-owners, but when other nations subsidize their ship-owners, we must subsidize ours in order to give them a fair chance.

The argument is the most plausible one offered, because the opponents of subsidies believe in an equal chance for all industries, and if subsidies were necessary to give ship-owners an equal chance, the common sense of justice would plead in their favor. As a matter of fact, however, the argument is sound neither in its premise nor its conclusion. In the first place, it is not true that other nations give their ship-owners such subsidies as are proposed in the pending bill. In the second place, if they were guilty of such folly and wrong, it would not be our duty or interest to imitate them, and thus make the abuse international and perpetual. The only practical way to secure our ship-owners an equal chance would be by an additional tariff upon goods carried in foreign subsidized ships. In this way the sub-

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sidies paid by foreign nations would go to fill our Treasury, if the subsidized ships continued to compete with our own. This has proven to be the only practical way of forcing other nations to abandon subsidy and bounty policies. It costs nothing to the treasury of the nation imposing the countervailing duty, and it assures to our shippers the "equal chance" to which they have a right.

This simple method, however, of meeting the evil of foreign subsidies does not commend itself to the promoters of the pending bill, because they know that the competition of subsidized ships amounts to nothing, and the only competition they fear is that of the ships which are not subsidized. England is the nation whose competition is most feared, and England is the nation which grants the fewest subsidies. During the present debate in Congress the opponents of subsidies have repeatedly stated that only about three per cent. of the English merchant marine receives any subsidies whatever, and, so far as we have seen, the statement has not been contradicted. According to a carefully prepared article in the current issue of the "Journal of Political Economy," written by Professor McVay, of Minnesota University, the subsidies granted in England are for the carriage of the mails and for auxiliary cruisers available for the navy. The aggregate of these subsidies is but $4,070,000, and of this sum all but $243,000 is for the carriage of the mails. The German subsidies are more serious, because they are in the main really granted to the merchant marine without any corresponding service to the government. But even here the subsidies are in part political (paid to vessels engaged in trade with the German colonies), and their aggregate, including the expense of transporting the foreign mails, is but $1,894,000, or barely a fifth of the subsidy proposed in the pending bill. Furthermore, several of the most successful German lines, including the Hamburg-American, like the great body of the most successful English lines, receive no subsidy whatever. It is only France which pursues a subsidy policy at all analogous to that urged in the United States. France in 1899 paid $7,632,000 in subsidies, but France is the European nation whose merchant marine has most conspicuously languished. It entered upon its subsidy policy in 1881, but the policy has utterly failed to build up French shipping. As time has gone on the French ship-owners have claimed to need larger subsidies instead of less, and the experience of France, instead of inviting imitation, is a warning that the granting of subsidies pauperizes instead of strengthening the industries subsidized. A century ago Adam Smith remarked that the English subsidies to fishing vessels resulted in vessels being fitted out "not to catch fish but to catch subsidies," and the effect of similar subsidies ever since has been to turn the attention of the men receiving them to the business of getting money by lobbying, and away from the business of getting money by improving their service. In short, the subsidies granted abroad, instead of furnishing an argument in favor of granting subsidies here, furnish an unanswerable argument against it.

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A Great Court

Notwithstanding the fact that the last year of the last century was overshadowed by three wars, or by the remnants of three wars, in China, South Africa, and the Philippines, it remains true that there has been an immense advance in public sentiment in regard to war, and that the parallelism between the close of the eighteenth with that of the nineteenth century, which has been drawn in some quarters, is wholly misleading. One of the most significant and encouraging facts about the recent wars has been, either the organization of a strong party in opposition in the countries which have waged the wars, or a most searching criticism of the conduct of these wars. The time has come when no country of the first rank can enter upon a war without seriously making the attempt to justify its action upon both political and moral grounds. Not since the attempt to coerce the American colonies has there been a more vigorous opposition to any war conducted by England than to that which has been carried on in South Africa. The attack of the Chinese on the Foreign Legations and the murder of foreign missionaries, although it has excited deep indignation, has, in this country, in England, and in

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France, if not in other countries, been accompanied by a most serious effort to understand the Chinese position and to do full justice to Chinese claims. In this country especially, the situation in China has been studied in the most dispassionate temper, and the causes of recent troubles in the history of the relations of foreigners to that country have been traced and pointed out in a dispassionate spirit. The Western world, or at least a large part of it, has shown a most encouraging determination to get at the facts and to do the Chinese justice.

In the judgment of The Outlook, the situation in the Philippines has been seriously misrepresented and the facts have been seriously distorted by some of those who have called themselves anti-imperialists. But there could not be a better sign of the times than the freedom with which the whole matter has been discussed, and the searching criticism to which the Administration has been exposed. War ought not to be entered upon to-day except as a very last resort and under very exceptional circumstances; and the fact that so many people are bitterly opposed to any resort to arms, and that the criticism of the Government which inaugurates or conducts a war is so searching and relentless, indicates the great advance in public opinion. Wars are likely to occur for some time to come, not so much between countries of the first rank, standing on the same plane of civilization, as between civilized and semi-civilized countries. It is impossible to treat semi-civilized peoples as civilized peoples are treated, not because there is any difference of principle, but simply because semi-civilized peoples are not open to the same appeals to reason and cannot be approached with the arguments which appeal to the civilized mind. But hereafter wars between countries of the same rank will need a justification so complete that the conscience of the country, no less than its interests, will be satisfied.

Under these circumstances, notwithstanding pessimistic references to conditions in South Africa, China, and the Philippines, the organization of the permanent Court of Arbitration provided for at the convention signed at The Hague in 1899 is an event of first-class importance. It is likely to be overlooked, because it is less picturesque than many other things which are happening, and because the creation of the Court at a time when three wars are in progress gives ground for minimizing its importance; it will be clear enough, however, twenty years hence, that the organization of the first international Court of Arbitration was one of the turning-points in the history of the race.

For the first time, the civilized world may now appeal for a settlement of its differences to a tribunal in which are included representative men of fifteen nations, embracing all the maritime Powers. A Court in which Belgium, Denmark, France, Germany, Austria-Hungary, Great Britain, Italy, Japan, the Netherlands, Portugal, Rumania, Russia, Spain, Norway and Sweden, and the United States are represented by men of distinction in public and professional life is in itself a great achievement, and is prophetic of the new era of co-operation and harmonization upon which the world has entered. The Americans who have been selected as the members of that Court from this country fairly represent the selections from other countries. They are ex-President Harrison, Chief Justice Fuller, Attorney-General Griggs, and Mr. George Gray of the United States Circuit Court. The group of judges includes statesmen of the first rank in Europe, ambassadors and ex-ambassadors, judges, teachers, and high authorities in the field of jurisprudence. Great Britain, for instance, is to be represented by Lord Pauncefote, Sir Edward Baldwin Malet, Sir Edward Fry, and Professor John Westlake. Germany is represented by two Privy Councilors, by an eminent judge, and by a distinguished Professor of Law at the Göttingen University. The organization of such a body of men, representing the leading nations, into a High Court for the settlement of international disputes is an object-lesson the value of which can hardly be overstated. The Court is a symbol of the unity of the race; and the fact that it is ready at any moment to consider the conflicting claims of nations will do more to preserve the peace by reinforcing the growing sentiment of the world against war, and the growing sentiment of the world in favor of arbitration, than any other single device.

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The Lesson of "Newest England"

Mr. Henry D. Lloyd's "Newest England," recently published by Doubleday, Page & Co., is so full of practical suggestion respecting the problems pressing in upon our own country that it cannot be satisfactorily reviewed in the compass of a single article. The volume itself cannot be satisfactorily read at a single sitting, though its size offers no obstacle and its brilliant style holds the attention of readers who are not commonly interested in the discussion of "problems." But the practical workings of too many experiments are described for the thoughtful reader to assimilate more than a chapter at a time. The volume describes what New Zealand —the most independent democracy in the world—has done in the way of establishing State insurance, managing the railroads, providing for the direct employment of labor (often through contracts let to associations of laborers), breaking up of land monopoly, creating farm-owners out of unemployed workmen, preventing strikes by compulsory arbitration, warding off a panic by the management of a bank, borrowing money at low rates to be lent to small proprietors, and, finally, providing pensions for self-respecting people too old for hard work. These experiments cannot be adequately described except by a separate article for each, and we have space here only to note that Mr. Lloyd's descriptions have the air of reality. With the exception of the chapter on compulsory arbitration, these experiments in New Zealand are shown to have encountered the same kind of difficulties and developed the same kind of imperfections that experiments do here. With regard to the State ownership of railroads, for example, Mr. Lloyd shows that there is in New Zealand an unending discussion of alleged abuses and proposed reforms, and Mr. Lloyd's argument for State ownership is rather that it intensifies public discussion of railroad management than that it "solves" the problem and leaves future generations with nothing to think about in this field.

That which is most important, however, respecting all the reforms discussed in this volume, is the character of the society in which they developed strength. In the first place, it is, as respects race, the most homogeneous democracy in the world. It is English-speaking throughout, and the Scotch, Welsh, and Irish elements are far more thoroughly united than in Great Britain. In the second place, it is also, as respects economic conditions, the most homogeneous democracy in the world. Though it has the most advanced labor legislation, its distinctively laboring population is weak in numbers and weak in organization. Furthermore, the policy of the State is steadily to lessen the number of this class by making light the taxes on small holdings and lending the public credit for the acquirement of property. At the other end of society, the distinctively capitalist class is weak in numbers and weak in organization, and it is the policy of the State steadily to lessen the privileges of this class by the progressive taxation of large holdings of property and by the rigid public control or direct ownership of the industries through which concentrated wealth is able to dominate the business of the country. Mr. Lloyd's concluding reflections bring out these predominant factors for New Zealand's political progress in striking terms. A few of his sentences are as follows:

> The key to all the legislative and social institutions of New Zealand is this conscious and unconscious middle-class absorption of the extremes. . . . The New Zealanders are not in any sense extraordinary. There is only one remarkable thing about them, and that is an accident. They are the most compact and homogeneous, the most equal and manageable, democracy in the world. The country is too far away from Europe to become New Europe, as the United States has done. It became only Newest England—what the Puritans and Pilgrims planned; the kind of a country those Englishmen, Washington, Jefferson, and Adams, expected would carry on their constitution.

Whether a leveling process is beneficent or injurious depends upon how it is conducted. That the ancient Hebrew prophets believed in a leveling process is very certain. "God," said one of them, "putteth down one and setteth up another." More explicit is the New Testament prophet: "He hath put down the mighty from their seats, and hath exalted them of low degree." It is such a leveling process as this that democracy is attempting in New Zealand. Such a process is alike destructive of a

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plutocracy at the top and of a proletariat at the bottom. It seeks, not to establish good relations between different classes, but to abolish the classes. It aims at equalization of condition as the necessary means for the best development both of individual character and of the highest social order. Doubtless in so radical an experiment mistakes will be made, mistakes in morals as well as in expediency, injustices as well as errors. But the end aimed at is the end kept ever in view by the Old Testament prophets and by the Master himself. It is the realization of his direction, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." The kingdom of God involves the abolition of classes, whether hereditary or commercial, social or industrial. Industrial aristocracy is fatal to political democracy; the two democracies, industrial and political, are integral portions of one homogeneous organism. And if industrial democracy is to be established, it must, like political democracy, be the natural outgrowth of the industrial strength of the mass of the people. Not through the separation of classes and an attempted subordination of one class to the other, but through the unification of classes in one true brotherhood, is the democracy of the future, religious, political, and industrial, to be attained.

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The Spectator

"What does one read for refreshment?" has been asked recently, for discussion, by a leading literary periodical. The answers interested the Spectator greatly, and led him to discover what he likes best in that way, say on his train to the city of a morning when he would tune up for a hard day's work. His answer is: Old book reviews; but they must be of first quality and of notable publications—he looks for them often in the dusty quarterlies at the public library, and feasts upon prophecies of future achievement that never came to pass, etc., etc.—ten years or more is little enough for seasoning a review to suit the Spectator's taste exactly. So it was, the other morning, that, when the Spectator would be in proper tune for a hard day, he slipped into his pocket Frederic Harrison's "Froude's Carlyle" and "Histories of the French Revolution." He had not read them since they came out, some fifteen years ago. He remembered how hot they had made him then—so great was his idolatry of Sartor and all his works. He had not read many pages before he discovered that he was now in full harmony with what Harrison wrote—enjoying it greatly. Who can always explain, even to the ego of his cosmos, why a literary idol is occasionally taken down from a prominent niche and given the seclusion of a retired corner? Had Froude, in giving to the world so much that he should not concerning Thomas and Jane Welsh Carlyle, only brought about what has been done by posthumous memorials before? "They have forced us to pry into his vitals, one might almost say into his boils and blains. . . . They have shown us the very entrails of our dead friend." "You were right, Frederic Harrison," said the Spectator as he read, "and you explain, for me at least, what is called the reaction against Carlyle."

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Carlyle's frenzy of self-absorption, according to Frederic Harrison, is the secret of the riddle of his disappointing life, is the root of his unbelief in everybody and everything but Thomas Carlyle, the inspiration of his "irrepressible Carlylese," and of his outrageous overpraise and wanton disparagement of everybody and everything. But the Spectator was led, as he read, to a different conclusion: Carlyle's self-absorption was but a rootlet of the main root of his soul's distemper, and that was in his ingrained, irrepressible exaggeration of all things objective and subjective—making him the example *par excellence* of what exaggeration, when it once gets the mastery of a fine mind, can do to the same. Was not his incurable exaggeration the cause of that malady of self-absorption which, as Harrison says, "mastered his genius and deformed his very thought at last"?

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Carlyle never really believed that the world was a "fuliginous chaos," and society a "festering dung-heap;" that his distinguished contemporaries deserved the dreadful names he called them, from

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Gladstone, "the contemptiblest of men," to the housemaids who taxed his vocabulary to the utmost. Was it not all of a piece with the "bugs as big as hedgehogs," and the "cocks that scream like steam-whistles," and much more given to the world in the Carlyle letters and diaries—bequests the world should never have had at all?

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"An unprofane Carlyle," says a recent writer, "would have been no Carlyle at all." And a Carlyle that did not exaggerate, asks the Spectator, what would he have been like? Would he have been profane? Would anything transform society more than a total suppression of exaggeration? Why not a movement for its regulation and proper training? Turning the subject over that morning, the Spectator was lost to his surroundings. Does anybody speak or write without more or less exaggeration? Would conversation sparkle stripped of excess of hyperbole? And what would be left of poetry when exaggerations had been eliminated, and love and lovers, and physical ills? The woman in the seat behind him was that moment describing a headache of the day before—stripped of her exaggerations, would it have been worth mentioning at all? How long would it take to train a force of journalists, and an adequate supply of orators as well, for a Presidential campaign in which the slightest exaggeration should be a criminal offense? Were not the great exaggerations that had promoted reform movements matters of history? To the defenders of slavery what was "Uncle Tom's Cabin"? To the anti-suffragists, the affirmations of the suffragists—"Woman is and always has been the slave of man"? The life of the Idea is in its contradiction, said Hegel. Will there be anything to contradict when nothing is exaggerated—not even the burden of taxation?

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Three minutes the train waited at the junction, and in that time the Spectator overheard the following exaggerations in the talk around him: "We always wait here forever, you know;" "There never was such a cook; if she should leave, we would all put on mourning;" "I'm always half dead before I get through my shopping;" "There never was such a presiding officer; the club simply adores her;" "Everything he touches turns to gold," with much more, leading the Spectator to think that possibly certain educators he knew had better be approached on the subject of making the suppression of exaggeration a feature of the public-school system, even at the risk of clipping the wings of callow poets and cutting off a future supply of Mark Twains and Dooleys, to say nothing of Thomas Carlyles.

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As the train pulled out, the Spectator opened his morning's paper to confront several caricatures of public officials—cartoons exaggerating their features. The headlines of the news columns exaggerated the news; the report of an accident in the Spectator's neighborhood the day before was another exaggeration; and he was tempted to believe that the praise of several new novels by their publishers should be classed under the same head. Looking for exaggerations, of course he found them, even on the editorial page and in the reported sermons of eminent preachers. Is exaggeration a sign of life? Do we not find those speakers and writers dull, as a rule, who never exaggerate at all?

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"The greatest merit of profanity," says a recent writer, "is that it voices those deeply felt but dimly outlined truths that can never be uttered in a conventional mode and with the accepted syntax." "Is dumb rage," asks this writer, "in the presence of irremediable injustice, any better than honest Homeric oaths?" That phrase, "Homeric oaths," recalls to the Spectator what Frederic Harrison says of Carlyle's "French Revolution"—that the whole tale is "saturated with shallow and cynical ideas;" the reviewer winds up with calling its writer "a wind-bag," and his great book "one of the most rickety though showy gigs in the universe of letters"—all of which to the Spectator is good Carlylese; in other words, is a fair specimen of that profanity called Homeric, that excess of hyperbole to be condoned in men of genius when the accepted syntax is all too inadequate to voice their utterances. In saying which the Spectator hopes he does not exaggerate.

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Up from Slavery: An Autobiography[1]

By Booker T. Washington

Chapter XVI.—Europe

IN 1893 I was married to Miss Margaret James Murray, a native of Mississippi, and a graduate of Fisk University, in Nashville, Tennessee, who had come to Tuskegee as a teacher several years before, and at the time we were married was filling the position of Lady Principal. Not only is Mrs. Washington completely one with me in the work directly connected with the school, relieving me of many burdens and perplexities, but, aside from her work on the school grounds, she carries on a mothers' meeting in the town of Tuskegee, and a plantation work among the women, children, and men who live in a settlement connected with a large plantation about eight miles from Tuskegee. Both the mothers' meeting and the plantation work are carried on, not only with a view to helping those who are directly reached, but also for the purpose of furnishing object-lessons in these two kinds of work that may be followed by our students when they go out into the world for their own life-work.

Aside from these two enterprises, Mrs. Washington is also largely responsible for a woman's club at the school which brings together, twice a month, the women who live on the school grounds and those who live near, for the discussion of some important topic. She is also the President of what is known as the Federation of Southern Colored Women's Clubs, and is Chairman of the Executive Committee of the National Federation of Colored Women's Clubs.

Portia, the oldest of my three children, has learned dressmaking. She has unusual ability in instrumental music. Aside from her studies at Tuskegee, she has already begun to teach there.

Baker Taliaferro is my next oldest child. Young as he is, he has already nearly mastered the brickmason's trade. He began working at this trade when he was quite small, dividing his time between this and class work; and he has developed great skill in the trade and a fondness for it. He says that he is going to be an architect and brickmason. One of the most satisfactory letters that I have ever received from any one came to me from Baker last summer. When I left home for the summer, I told him that he must work at his trade half of each day, and that the other half of the day he could spend as he pleased. When I had been away from home two weeks, I received the following letter from him:

Tuskegee, Alabama.

My dear Papa: Before you left home you told me to work at my trade half of each day. I like my work so much that I want to work at my trade all day. Besides, I want to earn all the money I can, so that when I go to another school I shall have money to pay my expenses.

Your son, BAKER.

My youngest child, Ernest Davidson Washington, says that he is going to be a physician. In addition to going to school, where he studies books and has manual training, he regularly spends a portion of his time in the office of our resident physician, and has already learned to do many of the duties which pertain to a doctor's office.

The thing in my life which brings me the keenest regret is that my work in connection with public affairs keeps me for so much of the time away from my family, where, of all places in the world, I delight to be. I always envy the individual whose life-work is so laid that he can spend his evenings at home. I have sometimes thought that people who have this rare privilege do not appreciate it as they should. It is such a rest and relief to get away from crowds of people, and handshaking, and traveling, and get home, even if it be for but a very brief while.

Another thing at Tuskegee out of which I get a great deal of pleasure and satisfaction is in the meeting with our students, and teachers and their families, in the chapel for devotional exercises every evening at half-past eight, the last thing before retiring for the night. It is an inspiring sight when one stands on the platform there and sees before him eleven or twelve hundred earnest young men and women; and one cannot but feel that it is a

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privilege to help to guide them to a higher and more useful life.

In the spring of 1899 there came to me what I might almost describe as the greatest surprise of my life. Some good ladies in Boston arranged a public meeting in the interests of Tuskegee, to be held in the Hollis Street Theater. This meeting was attended by large numbers of the best people of Boston, of both races. Bishop Lawrence presided. In addition to an address made by myself, Mr. Paul Lawrence Dunbar read from his poems, and Dr. W. E. B. Du Bois read an original sketch.

Some of those who attended this meeting noticed that I seemed unusually tired, and some little time after the close of the meeting one of the ladies who had been interested in it asked me in a casual way if I had ever been to Europe. I replied that I never had. She asked me if I had ever thought of going, and I told her no; that it was something entirely beyond me. This conversation soon passed out of my mind, but a few days afterward I was informed that some friends in Boston, including Mr. Francis J. Garrison, had raised a sum of money sufficient to pay all the expenses of Mrs. Washington and myself during a three or four months' trip to Europe. It was added with emphasis that we *must* go. A year previous to this Mr. Garrison had attempted to get me to promise to go to Europe for a summer's rest, with the understanding that he would be responsible for raising the money among his friends for the expenses of the trip. At that time such a journey seemed so entirely foreign to anything that I should ever be able to undertake that I confess I did not give the matter very serious attention; but later, Mr. Garrison joined his efforts to those of the ladies whom I have mentioned, and when their plans were made known to me Mr. Garrison not only had the route mapped out, but had, I believe, selected the steamer upon which we were to sail.

The whole thing was so sudden and so unexpected that I was completely taken off my feet. I had been at work steadily for eighteen years in connection with Tuskegee, and I had never thought of anything else but ending my life in that way. Each day the school seemed to depend upon me more largely for its daily expenses, and I told these Boston friends that, while I thanked them sincerely for their thoughtfulness and generosity, I could not go to Europe, for the reason that the school could not live financially while I was absent. They then informed me that Mr. Henry L. Higginson, and some other good friends who I know do not want their names made public, were then raising a sum of money which would be sufficient to keep the school in operation while I was away. At this point I was compelled to surrender. Every avenue of escape had been closed.

Deep down in my heart the whole thing seemed more like a dream than like reality, and for a long time it was difficult for me to make myself believe that I was actually going to Europe. I had been born and largely reared in the lowest depths of slavery, ignorance, and poverty. In my childhood I had suffered for want of a place to sleep, for lack of food, clothing, and shelter. I had not had the privilege of sitting down to a dining-table until I was quite well grown. Luxuries had always seemed to me to be something meant for white people, not for my race. I had always regarded Europe, and London, and Paris, much as I regard heaven. And now could it be that I was actually going to Europe? Such thoughts as these were constantly with me.

Two other thoughts troubled me a good deal. I feared that people who heard that Mrs. Washington and I were going to Europe might not know all the circumstances, and might get the idea that we had become, as some might say, "stuck up," and were trying to show off. I recalled that from my youth I had heard it said that too often, when people of my race reached any degree of success, they were inclined to unduly exalt themselves; to try and ape the wealthy, and in so doing to lose their heads. The fear that people might think this of us haunted me a good deal. Then, too, I could not see how my conscience would permit me to spare the time from my work and be happy. It seemed mean and selfish in me to be taking a vacation while others were at work, and while there was so much that needed to be done. From the time I could remember, I had always been at work, and I did not see how I could spend three or four months in doing

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nothing. The fact was that I did not know how to take a vacation.

Mrs. Washington had much the same difficulty in getting away, but she was anxious to go because she thought that I needed the rest. There were many important National questions bearing upon the life of the race which were being agitated at that time, and this made it all the harder for us to decide to go. We finally gave our Boston friends our promise that we would go, and then they insisted that the date of our departure be set as soon as possible. So we decided upon May 10. My good friend Mr. Garrison kindly took charge of all the details necessary for the success of the trip, and he, as well as other friends, gave us a great number of letters of introduction to people in France and England, and made other arrangements for our comfort and convenience abroad. Good-bys were said at Tuskegee, and we were in New York May 9, ready to sail the next day. Our daughter Portia, who was then studying in South Framingham, Massachusetts, came to New York to see us off. Mr. Scott, my secretary, came with me to New York, in order that I might clear up the last bit of business before I left. Other friends also came to New York to see us off. Just before we went on board the steamer another pleasant surprise came to us in the form of a letter from two generous ladies, stating that they had decided to give us the money with which to erect a new building to be used in properly housing all our industries for girls at Tuskegee.

We were to sail on the Friesland, of the Red Star Line, and a beautiful vessel she was. We went on board just before noon, the hour of sailing. I had never before been on board a large ocean steamer, and the feeling which took possession of me when I found myself there is rather hard to describe. It was a feeling, I think, of awe mingled with delight. We were agreeably surprised to find that the captain, as well as several of the other officers, not only knew who we were, but was expecting us and gave us a pleasant greeting. There were several passengers whom we knew, including Senator Sewell, of New Jersey, and Edward Marshall, the newspaper correspondent.

I had just a little fear that we would not be treated civilly by some of the passengers. This fear was based upon what I had heard other people of my race, who had crossed the ocean, say about unpleasant experiences in crossing the ocean in American vessels. But in our case, from the captain down to the most humble servant, we were treated with the greatest kindness. Nor was this kindness confined to those who were connected with the steamer; it was shown by all the passengers also. There were not a few Southern men and women on board, and they were as cordial as those from other parts of the country.

As soon as the last good-bys were said, and the steamer had cut loose from the wharf, the load of care, anxiety, and responsibility which I had carried for eighteen years began to lift itself from my shoulders at the rate, it seemed to me, of a pound a minute. It was the first time in all those years that I had felt, even in a measure, free from care; and my feeling of relief it is hard to describe on paper. Added to this was the delightful anticipation of being in Europe soon. It all seemed more like a dream than like a reality.

Mr. Garrison had thoughtfully arranged to have us have one of the most comfortable rooms on the ship. The second or third day out I began to sleep, and I think that I slept at the rate of fifteen hours a day during the remainder of the ten days' passage. Then it was that I began to understand how tired I really was. These long sleeps I kept up for a month after we landed on the other side. It was such an unusual feeling to wake up in the morning and realize that I had no engagements; did not have to take a train at a certain hour; did not have an appointment to meet some one, or to make an address at a certain hour. How different all this was from some of the experiences that I have been through when traveling, when I have sometimes slept in three different beds in a single night!

When Sunday came, the captain invited me to conduct the religious services, but, not being a minister, I declined. The passengers, however, began making requests that I deliver an address to them in the dining-saloon some time during the voyage, and this I consented to do.

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Senator Sewell presided at this meeting. After ten days of delightful weather, during which I was not seasick for a day, we landed at the interesting old city of Antwerp, in Belgium.

The next day after we landed happened to be one of those numberless holidays which the people of those countries are in the habit of observing. It was a bright, beautiful day. Our room in the hotel faced the main public square, and the sights there—the people coming in from the country with all kinds of beautiful flowers to sell, the women coming in with their dogs drawing large, brightly polished cans filled with milk, the people streaming into the cathedral—filled me with a sense of newness that I had never before experienced.

After spending some time in Antwerp, we were invited to go with a party of a half-dozen persons on a trip through Holland. This party included Edward Marshall and some American artists who had come over on the same steamer with us. We accepted the invitation, and enjoyed the trip greatly. I think it was all the more interesting and instructive because we went for most of the way on one of the slow, old-fashioned canal-boats. This gave us an opportunity of seeing and studying the real life of the people in the country districts. We went in this way as far as Rotterdam, and later went to The Hague, where the Peace Conference was then in session, and where we were kindly received by the American representatives.

The thing that impressed itself most on me in Holland was the thoroughness of the agriculture and the excellence of the Holstein cattle. I never knew, before visiting Holland, how much it was possible for people to get out of a small plot of ground. It seemed to me that absolutely no land was wasted. It was worth a trip to Holland, too, just to get a sight of three or four hundred fine Holstein cows grazing in one of those intensely green fields.

From Holland we went to Belgium, and made a hasty trip through that country, stopping at Brussels, where we visited the battlefield of Waterloo. From Belgium we went direct to Paris, where we found that Mr. Edwin Stanton, the son of Mrs. Elizabeth Cady Stanton, had kindly provided accommodations for us. We had barely got settled in Paris before an invitation came to me from the University Club of Paris to be its guest at a banquet which was soon to be given. The other guests were ex-President Benjamin Harrison and Archbishop Ireland, who were in Paris at the time. The American Ambassador, General Horace Porter, presided at the banquet. My address on this occasion seemed to give satisfaction to those who heard it. General Harrison kindly devoted a large portion of his remarks at the dinner to myself and to the influence of the work at Tuskegee on the American race question. After my address at this banquet other invitations came to me, but I declined the most of them, knowing that if I accepted them all, the object of my visit would be defeated. I did, however, consent to deliver an address in the American chapel the following Sunday morning, and at this meeting General Harrison, General Porter, and other distinguished Americans were present.

Later we received a formal call from the American Ambassador, and were invited to attend a reception at his residence. At this reception we met many Americans, among them Justices Fuller and Harlan, of the United States Supreme Court. During our entire stay of a month in Paris, both the American Ambassador and his wife, as well as several other Americans, were very kind to us.

While in Paris we saw a good deal of the now rather famous American negro painter, Mr. Henry O. Tanner, whom we had formerly known in America. It was very satisfactory to find how well known Mr. Tanner was in the field of art, and to note the high standing which all classes accorded to him. When we told some Americans that we were going to the Luxembourg Palace to see a painting by an American negro, it was hard to convince them that a negro had been thus honored. I do not believe that they were really convinced of the fact until they saw the picture for themselves. My acquaintance with Mr. Tanner reinforced in my mind the truth which I am constantly trying to impress upon our students at Tuskegee—and on our people throughout the country, as far as I can reach them with my voice—that any man, regardless of

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color, will be recognized and rewarded just in proportion as he learns to do something well—learns to do it better than some one else—however humble the thing may be. As I have said, I believe that my race will succeed in proportion as it learns to do a common thing in an uncommon manner; learns to do a thing so thoroughly that no one can improve upon what it has done; learns to make its services of indispensable value. This was the spirit that inspired me in my first effort at Hampton, when I was given the opportunity to sweep and dust that school-room. In a degree I felt that my whole future life depended upon the thoroughness with which I cleaned that room, and I was determined to do it so well that no one could find any fault with the job. Few people ever stopped, I found, when looking at his pictures, to inquire whether Mr. Tanner was a negro painter, a French painter, or a German painter. They simply knew that he was able to produce something which the world wanted—a great painting—and the matter of his color did not enter into their minds. When a negro girl learns to cook, to wash dishes, to sew, to write a book, or a negro boy learns to groom horses, or to grow sweet potatoes, or to produce butter, or to build a house, or to be able to practice medicine, as well or better than some one else, they will be rewarded regardless of race or color. In the long run, the world is going to have the best, and any difference in race, religion, or previous history will not long keep the world from what it wants.

I think that the whole future of my race hinges on the question as to whether or not it can make itself of such indispensable value that the people in the town and the State where we reside will feel that our presence is necessary to the happiness and well-being of the community. No man who continues to add something to the material, intellectual, and moral well-being of the place in which he lives is long left without proper reward. This is a great human law which cannot be permanently nullified.

The love of personal excitement which seems in a large measure to possess the French people impressed itself upon me. I think they are more noticeable in this respect than is true of the people of my own race. In point of morality and moral earnestness I do not believe that the French are ahead of my own race in America. Severe competition and the great stress of life have led them to learn to do things more thoroughly and to exercise greater economy; but time, I think, will bring my race to the same point. In the matter of truth and high honor I do not believe that the average Frenchman is ahead of the American negro; while so far as mercy and kindness to dumb animals go, I believe that my race is far ahead. In fact, when I left France, I had more faith in the future of the black man in America than I had ever possessed.

From Paris we went to London, and reached there early in July, just about the height of the London social season. Parliament was in session, and there was a great deal of gayety. Mr. Garrison and other friends had provided us with a large number of letters of introduction, and they had also sent letters to other persons in different parts of the United Kingdom, apprising these people of our coming. Very soon after reaching London we were flooded with invitations to attend all manner of social functions, and a great many invitations came to me asking that I deliver public addresses. The most of these invitations I declined, for the reason that I wanted to rest. Neither were we able to accept more than a small proportion of the other invitations. The Rev. Dr. Brooke Herford and Mrs. Herford, whom I had known in Boston, consulted with the American Ambassador, the Hon. Joseph Choate, and arranged for me to speak at a public meeting to be held in Essex Hall. Mr. Choate kindly consented to preside. The meeting was largely attended. There were many distinguished persons present, among them several members of Parliament, including Mr. James Bryce, who spoke at the meeting. What the American Ambassador said in introducing me, as well as a synopsis of what I said, was widely published in England and in the American papers at the time. Dr. and Mrs. Herford gave Mrs. Washington and myself a reception, at which we had the privilege of meeting some of the best people in England. Throughout our stay in London Ambassador Choate was most kind and attentive to us. At the Ambassador's reception I met, for the first time, Mark Twain.

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We were the guests several times of Mrs. T. Fisher Unwin, the daughter of the English statesman, Richard Cobden. It seemed as if both Mr. and Mrs. Unwin could not do enough for our comfort and happiness. Later, for nearly a week, we were the guests of the daughter of John Bright, now Mrs. Clark, of Street, England. Both Mr. and Mrs. Clark, with their daughter, visited us at Tuskegee the next year. In Birmingham, England, we were the guests for several days of Mr. Joseph Sturge, whose father was a great abolitionist and friend of Whittier and Garrison. It was a great privilege to meet throughout England those who had known and honored the late William Lloyd Garrison, the Hon. Frederick Douglass, and other abolitionists. The English abolitionists with whom we came in contact never seemed to tire of talking about these two Americans. Before going to England I had had no proper conception of the deep interest displayed by the abolitionists of England in the cause of freedom, nor did I realize the amount of substantial help given by them.

In Bristol, England, both Mrs. Washington and I spoke at the Women's Liberal Club. I was also the principal speaker at the Commencement exercises of the Royal College for the Blind. These exercises were held in the Crystal Palace, and the presiding officer was the late Duke of Westminster, who was said to be, I believe, the richest man in England, if not in the world. The Duke, as well as his wife and their daughter, seemed to be pleased with what I said, and thanked me heartily. Through the kindness of Lady Aberdeen, my wife and I were enabled to go with a party of those who were attending the International Congress of Women, then in session in London, to see Queen Victoria, at Windsor Castle, where, afterward, we were all the guests of her Majesty at tea. In our party was Miss Susan B. Anthony, and I was deeply impressed with the fact that one did not often get an opportunity to see, during the same hour, two women so remarkable in different ways as Susan B. Anthony and Queen Victoria.

In the House of Commons, which we visited several times, we met Sir Henry M. Stanley. I talked with him about Africa and its relation to the American negro, and after my interview with him I became more convinced than ever that there was no hope of the American negro's improving his condition by emigrating to Africa.

On various occasions Mrs. Washington and I were the guests of Englishmen in their country homes, where, I think, one sees the Englishman at his best. In one thing, at least, I feel sure that the English are ahead of Americans, and that is, that they have learned how to get more out of life. The home life of the English seems to me to be about as perfect as anything can be. Everything moves like clockwork. I was impressed, too, with the deference that the servants show to their "masters" and "mistresses," terms which I suppose would not be tolerated in America. The English servant expects, as a rule, to be nothing but a servant, and so he perfects himself in the art to a degree that no class of servants in America has yet reached. In our country the servant expects to become, in a few years, a "master" himself. Which system is preferable? I will not venture an answer.

Another thing that impressed itself upon me throughout England was the high regard that all classes have for law and order, and the ease and thoroughness with which everything is done. The Englishmen, I found, took plenty of time for eating, as for everything else. I am not sure if, in the long run, they do not accomplish as much as or more than rushing, nervous Americans do.

My visit to England gave me a higher regard for the nobility than I had had. I had no idea that they were so generally loved and respected by the masses, nor had I any correct conception of how much time and money they spent in works of philanthropy, and how much real heart they put into this work. My impression had been that they merely spent money freely and had a "good time."

It was hard for me to get accustomed to speaking to English audiences. The average Englishman is so serious, and is so tremendously in earnest about everything, that when I told a story that would have made an American audience roar with laughter, the Englishmen simply looked me straight in the face without even cracking a smile.

When the Englishman takes you into his heart and friendship, he binds you

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there as with cords of steel, and I do not believe that there are any other friendships that are so lasting or so satisfactory. Perhaps I can illustrate this point in no better way than by relating the following incident. Mrs. Washington and I were invited to attend a reception given by the Duke and Duchess of Sutherland, at Stafford House—said to be the finest house in London; I may add that I believe the Duchess of Sutherland is said to be the most beautiful woman in England. There must have been at least three hundred persons at this reception. Twice during the evening the Duchess sought us out for a conversation, and she asked me to write her when we got home, and tell her more about the work at Tuskegee. This I did. When Christmas came we were surprised and delighted to receive her photograph with her autograph on it. The correspondence has continued, and we now feel that in the Duchess of Sutherland we have one of our warmest friends.

After three months in Europe we sailed from Southampton in the steamship St. Louis. On this steamer there was a fine library that had been presented to the ship by the citizens of St. Louis, Missouri. In this library I found a life of Frederick Douglass, which I began reading. I became especially interested in Mr. Douglass's description of the way he was treated on shipboard during his first or second visit to England. In this description he told how he was not permitted to enter the cabin, but had to confine himself to the deck of the ship. A few minutes after I had finished reading this description I was waited on by a committee of ladies and gentlemen with the request that I deliver an address at a concert which was to be given the following evening. And yet there are people who are bold enough to say that race feeling in America is not growing less intense! At this concert the Hon. Benjamin B. Odell, Jr., the present Governor of New York, presided. I was never given a more cordial hearing anywhere. A large proportion of the passengers were Southern people. After the concert some of the passengers proposed that a subscription be raised to help the work at Tuskegee, and the money to support several scholarships was the result.

While we were in Paris I was very pleasantly surprised to receive the following invitation from the citizens of West Virginia and of the city near which I had spent my boyhood days:

Charleston, W. Va., May 16, 1899.

Professor Booker T. Washington, Paris, France:

Dear Sir—Many of the best citizens of West Virginia have united in liberal expressions of admiration and praise of your worth and work, and desire that on your return from Europe you should favor them with your presence and with the inspiration of your words. We most sincerely indorse this move, and on behalf of the citizens of Charleston extend to you our most cordial invitation to have you come to us, that we may honor you who have done so much by your life and work to honor us.

We are, Very truly yours,

THE COMMON COUNCIL OF THE CITY OF CHARLESTON,
By W. HERMAN SMITH, Mayor.

This invitation from the City Council of Charleston was accompanied by the following:

Professor Booker T. Washington, Paris, France:

Dear Sir—We, the citizens of Charleston and West Virginia, desire to express our pride in you and the splendid career that you have thus far accomplished, and ask that we be permitted to show our pride and interest in a substantial way.

Your recent visit to your old home in our midst awoke within us the keenest regret that we were not permitted to hear you and render some substantial aid to your work, before you left for Europe.

In view of the foregoing, we earnestly invite you to share the hospitality of our city upon your return from Europe, and give us the opportunity to hear you and put ourselves in touch with your work in a way that will be most gratifying to yourself, and that we may receive the inspiration of your words and presence.

An early reply to this invitation, with an indication of the time you may reach our city, will greatly oblige,

Yours very respectfully,

The Charleston "Daily Gazette," The "Daily Mail-Tribune;" G. W. Atkinson, Governor; E. L. Boggs, Secretary to Governor; Wm. M. O. Dawson, Secretary of State; L. M. La Follette, Auditor; J. R. Trotter, Superintendent of Schools; E. W. Wilson, ex-Governor; W. A. MacCorkle, ex-Governor; John Q. Dickinson, President Kanawha Valley Bank; L. Prichard, President Charleston National Bank; Geo. S. Couch, President Kanawha National Bank; Ed. Reid, Cashier Kanawha National Bank; Geo. S. Laidley, Superintendent City Schools; L. E. McWhorter, President Board of Education; Chas. K. Payne, wholesale merchant; and many others.

This invitation, coming as it did from the City Council, the State officers, and

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all the substantial citizens of both races of the community where I had spent my boyhood, and from which I had gone a few years before, unknown, in poverty and ignorance, in quest of an education, not only surprised me, but almost unmanned me. I could not understand what I had done to deserve it all.

I accepted the invitation, and at the appointed day was met at the railway station at Charleston by a committee headed by ex-Governor W. A. MacCorkle, and composed of men of both races. The public reception was held in the Opera-House at Charleston. The Governor of the State, the Hon. George W. Atkinson, presided, and an address of welcome was made by ex-Governor MacCorkle. A prominent part in the reception was taken by the colored citizens. The Opera-House was filled with citizens of both races, and among the white people were many for whom I had worked when a boy. The next day Governor and Mrs. Atkinson gave me a public reception at the State House, which was attended by all classes.

Not long after this the colored people in Atlanta, Georgia, gave me a reception at which the Governor of the State presided, and a similar reception was given me in New Orleans, which was presided over by the Mayor of the city. Invitations came from many other places which I was not able to accept.

[TO BE CONTINUED]

Why the Chinese Dislike Foreigners[1]

II.—Protestants in China

By Arthur H. Smith

Special Commissioner for The Outlook in China

IN considering the animosity of the Chinese towards the men from the West it is neither possible nor desirable to attempt to run too sharp a line of cleavage between them, for in the essentials they are all alike on the same footing. No further rationale of the dislike of a Chinese for those who are not Chinese is necessary than the mere statement that they are *not* Chinese. Whatever may have been the case in earlier dynasties, during the domination of the Manchu Tartars outsiders have been looked upon with jealousy and distrust. That this was a feeling natural to interlopers like the Manchus has already been remarked; and when it is considered how inevitably the views and the feelings of those above are propagated downward, there is very little room for surprise at the universality and the depth of the national feeling. The Chinese have been more or less familiar with the religion of the "Lord of Heaven" for many hundred years, whereas the Protestant faith has been widely diffused only within the past half-century—a short period measured on the dial-plate of Chinese chronology. The Roman Catholic Church has an external and a visible unity which appears to be totally lacking in the Protestants, who come from nobody knows where, for nobody can say what reason, settling at frequent intervals of space all over the Eighteen Provinces, having previously journeyed everywhere, generally selling books, often dispensing medicines, constantly preaching, and keeping the minds of the multitude in more or less of a ferment as to what it is all about. More than thirteen years since, the writer, with a companion, was traveling on one of the principal highways of the province toward the capital of Shantung. An old man squatting by the roadside peered at the party in a surly manner, muttering to himself as we passed: "One unceasing stream!" It was easy to read his thought in his face—by no means a universal experience in China. *He* could remember when there were no foreigners throughout the whole region; then there was one a year, or three in two years. After that they began to appear in pairs, later still in droves, with women and children, and now it is "one unceasing stream." He did not like it—why, he might or might not

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have been able to tell, but it was evident that he thought he had fallen upon evil days, and that the old were better.

To the instinctive national dislike of the intrusion of the men from beyond the Ocean is to be added the yet more pronounced antipathy of the literary class of China to any and all who seem to them to be endeavoring to introduce into China any "instruction" which shall in any wise come into competition with that of the sages of antiquity. To suppose that anything could be added to their wisdom is to the orthodox Confucianist as arrogant an assumption as it would be to a Christian for one to claim that an appendix is to be looked for which shall be of equal value and authority with the twenty-seven books of the New Testament. The scornful wonder with which the very conception of such supplementary teaching is greeted by the typical Confucianist contains in itself the germs of all the troubles which missionaries experience in China, just as a barrel of whisky was declared by an experienced North American Indian to hold "a thousand songs and fifty fights." For in China the balance of social power is always with the representatives of the literary class, from the common schoolteachers and graduates up to the retired officials who are at the head of the gentry of the region in which they live. Whenever the actual officials and the literary class not in office unite in any view of a practical matter, they are as sure to carry the people with them as strong gusts from the mountains are certain to stir the waters of shallow lakes. "The wind blows and the grass bends." It is probably too wide a generalization to say that there are no anti-missionary riots which are not directly incited by scholars, although this is sometimes claimed, and there have been cases where the literati have used their best efforts to excite the people, but without much success; but the reverse is the rule.

In so much promiscuous preaching as is done by Protestant missionaries, mingling at all times with all classes of the people all over China, it is impossible that there should not be many occasions for great offense on the part of the most self-restrained Confucianist. Not all missionaries are equally prudent and experienced, and it is quite possible by an unguarded expression to alienate the sympathy of even the most friendly Chinese—and few Chinese can be said to be at the outset truly friendly, the most that is to be hoped being generally an impartial neutrality. That Protestant missionaries are in the habit of speaking slightingly of Confucius and Mencius, or of undervaluing their inestimable service to China, is not to be lightly charged or readily believed; but such cases there have been and there are, and very unfortunate results might follow from any one of them. Indeed, there are many missionaries who have been long in China to whom it becomes more and more difficult (and not more and more easy, as might be expected) to speak of the history and the literature of China to non-Christian hearers without saying either too much or too little.

The fact that Christians refuse to conform to the customs of the country is, to the literati especially, a heinous, an unpardonable, offense. It is a saying of great antiquity in China that upon entering a village one should learn what is customary, and upon entering a country ascertain what is forbidden—with a view, that is, to conforming to the custom, and eschewing what is for any reason taboo. But here is a set of teachers, alien to China, who deliberately narcotize the Chinese themselves, so that they presently become obstinate nonconformists. In some parts of the Empire temple worship and idolatrous rites are of far greater importance than in other parts, but everywhere the crucial question is, What shall be done with regard to ancestral worship? and upon this point the rigid demands of custom and the verdict of the enlightened Chinese conscience remain at variance.

There is probably much that is infelicitous in the mode of discussing this subject with the Chinese, and many unproved assumptions are not improbably made, especially as the questions which Christianity immediately raises in regard to these rites are such as the Chinese have never formulated for themselves, and perhaps imperfectly comprehend when they are explained. There is also an inherent ambiguity in the Chinese words which must of necessity be employed, as when the character translated "worship" also denotes "to pay one's respects," or "to behave with propriety." Perhaps the best possible way of dealing with the

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difficult topic would be the historical one, in which it may be shown (as has been done by Christian Chinese scholars) that the present usages are neither ancient nor authoritative, and that the real meaning which underlies the Chinese idea in ancestral worship is not ignored by Christianity, and can be actually expressed in its completeness without any violation of conscience. But to this method of procedure there are serious if not fatal obstacles. The mass of those who can be induced to listen to the claims of Christianity are not those with whom the historical method is possible, since the greater part of them have no education and many of them cannot even read. With such it is literally indispensable to deal as with children, imparting first so much of instruction as may enable them to comprehend the moral demand made upon them, which is then followed by a "categorical imperative"—Thou shalt, or Thou shalt not—the reasons for which are apprehended only at a later stage. We are not concerned at this time either to defend the almost universal judgment of the Christian Church in China in regard to the worship of ancestors, or to inquire by what means some *via media* may be employed to combine reverence to man and worship to God, so that neither shall infringe upon the other. Our object is simply to make it clear that we recognize the present attitude of the Christian Church (Protestant and Catholic alike) as a great bar to the spread of the Gospel in China, and perhaps the most potent single cause of Chinese hostility.

In one of his wonderfully informing and frank volumes concerning the progress of "Christianity in China, Tartary, and Thibet," the Abbé Huc relates a conversation held by his Majesty K'ang-Hsi with Monseigneur Maigrot, Bishop of Colon, upon the true value of the Chinese ancestral rites. Having argued a long time with the inflexible bishop, the Emperor, wishing to test his alleged knowledge of the Chinese language, proposed to him to read the four characters inscribed over the Hall of Audience. The prelate, according to his adversaries the Jesuits, could read only two of them, and could not explain any (a circumstance which did not in the least prejudice his character as a man fully qualified to come to an opinion upon this subject, or even as one having a good acquaintance with Chinese). The assumption of the Emperor would certainly be, however, that a European who could not interpret an inscription had no right to assume to teach the scholars of China what their own usages mean. Monseigneur Maigrot was no doubt mortified and properly extinguished, and K'ang-Hsi was triumphant (as an Emperor ought to be); but the former certainly had his private thoughts, and one of them was that a question of this nature is not to be finally decided in this way. Neither the dictum of an Emperor nor the bull of a Pope will in the end fetter the educated conscience of the Chinese race. Meantime Christianity is seriously handicapped, and many who know nothing of the Chinese language, who have never studied the subject of ancestral worship at first hand, and who have no overmastering scruples of their own, find no difficulty in demonstrating to their own satisfaction that the whole trouble arises from the obstinacy of the foreign missionary and the excessive ductility of the Chinese who follow him.

The refusal of the Christians to perform ceremonies which they regard as idolatrous at the New Year season, at the spring festival when the sacrifices are offered at the graves, at weddings, and especially at funerals, renders them liable to severe persecution, sometimes to the extent of being driven from their homes, deprived of all rights of property, and expelled from the clan to which they belong and from the district in which they were born. It is hard for those who are their shepherds to witness such occurrences (which, with varying degrees of severity, are of constant occurrence) without endeavoring to rectify matters in accordance with the rights expressly guaranteed to Chinese Christians by treaty. In many instances this is accomplished after a more or less severe struggle, and a measure of liberty may be secured for the Church as a result. In many other cases, however, the best that can be obtained is a cessation of active hostilities, with a threat of renewal whenever it suits the convenience of the anti-Christian party. Persecution which has distinct reference to acts of the kind named is generally accompanied with much that is so entangled with the

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rights of property and numerous often well-nigh hopeless complications that it is frequently exceedingly difficult to know what is best to be done. Those who are most opposed to entering a Chinese yamen find themselves at times forced to do so, and the line between the case which must be taken up and that which it is better to let alone is sometimes as difficult to determine as a parallel of latitude.

One of the best traits in the Chinese character is a talent for extreme forbearance with ills which cannot be cured. Another characteristic of capital imporance (and never more so than during the current year) is the thirst for revenge which is sometimes cherished for a lifetime or for successive generations. It must needs be that offenses come by means of those who, in a society like that of China, enter another society like that of the Christian Church. The occasions for these offenses are as numerous and as diversified as the interests with which human beings have to do. The Christian may have absolute right upon his side, he may have been outraged in some peculiarly shameful manner, such as by interference with a wedding, or, even worse, a funeral, and have received no redress. But if he has attempted to secure it, he has not improbably made a mortal foe of his persecutors, and when their opportunity comes they will repay him with compound interest, as has been the case everywhere during the Boxer uprising. That he is absolutely innocent even of any intent of wrong will not save him, any more than it saved his Master, or has saved His disciples in any age of the world since. But it is seldom that any Chinese case is free from embarrassments arising from the indiscreet acts or words of those concerned. The ingenuity, the malevolence, the pertinacity, and the insincerity of many Chinese when once aroused to attack a foe is such that if the fire has but been started it *must* burn itself out, and "whether the stone hits the pitcher, or the pitcher hits the stone, it goes ill with the pitcher." All the preceding paragraph applies equally to troubles in whatever branch of the Christian Church they may arise.

In a large and rapidly growing body like the Protestant churches of China it is impossible that there should not be some unworthy men whose motives are other than those of the "pursuit of doctrine," and who perceive the leverage which the connection with influential and presumptively opulent foreigners will give. Some of these men will inevitably bring the body to which they have joined themselves into disrepute before they can be discovered and expelled. So far as we know, it is the universal practice of all Protestant branches of the Christian Church to give to men of this stamp no encouragement whatever, yet it cannot be doubted that they have done the churches much harm, both directly and indirectly; and in a time of general hostility to the "foreign instruction" no such instance will be forgotten or forgiven. The magistrate whose prejudice, partiality, injustice, and inefficiency have been disturbed by those who insist upon having wrongs righted, has no love for the unwelcome intruders. While all is fair weather he represents himself to the Protestants as their fast friend (although opposed to the grasping demands of the French); but once the storm has broken, this same official summons the gentry and the village headmen by turns, and imparts to each of them the information that his own views have always been unreservedly hostile to every species of the foreign devil genus, and that now is the time to be rid of them once for all.

Wherever there has been friction in securing property, which is not unlikely to have been the case wherever any mission has had occasion to buy, there are always old scores which some one is glad to settle by the lurid light of a riot. The neglect of, or, still more, the refusal to participate in, temple worship, while of much less importance than is the case with what pertains to the clan, is certain to incur criticism and the active ill will of those who are interested in the financial aspects of "a creed outworn."

Persistent resistance to demands for *pro rata* contributions to the fund for holding theatrical exhibitions or the performance of the Taoist high mass necessarily irritates a wide circle of Chinese. Should the proposed celebration be for this reason given up, the animosity felt toward the cause of this undesirable result is shared by the main participants, and also by the public, which is always athirst for some

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excitement on the dead level of the monotonous Chinese daily life. If the Christians stand aloof and withhold their quota, others must pay so much the more; and as the passion for theatricals is such that a Chinese as a rule can no more withstand the temptation to witness a performance than he can help shaking when set upon an insulating stool with a stream of electricity pouring through his body, it will be singular if his presence even on the outskirts of the crowd does not lead to trouble. That the Buddhist and Taoist priests have not sooner and more generally recnized the "divisive and perversive" nature of Christianity in relation to those religions, only displays the intellectual imbecility of those who are thought sufficient to represent these faiths in the care of the temples and the public ceremonials. It has been generally noticed that during the Boxer disturbances priests have often been prominent, sometimes as leaders. The only wonder is that this has not happened long ago.

It would be unfair not to point out that when a large body of Occidentals, imperfectly acquainted with the Chinese language, etiquette, modes of thought, and intellectual presuppositions, begin on a large and indeed universal scale the preaching of an uncompromising system of morals and doctrines like Christianity, there must be much which unconsciously arouses Chinese prejudices. How best to present the Gospel to non-Christian Chinese is a question upon which few who have given their lives to the task are willing to admit that they have reached a definite conclusion. However the lofty claims of Christianity may be set forth, they cannot fail in China, as they have never failed elsewhere, to give offense. Perhaps there is no single objection to Christianity in this Empire which has not been often urged in other ages under other skies, but that circumstance does not make the propounder of these claims in China any the less of a Barbarian, or more worthy of thoughtful attention.

The literature of Protestant missions in China may be regarded from quite different points of view. When it is compared with the needs of the teeming millions for whom it is prepared, its poverty and inadequacy are keenly recognized. When it is considered that a literature is a growth and not a manufacture, the progress already made seems at least hopeful. But it cannot be denied that, taken as a whole, it resembles the image made for Nebuchadnezzar, in that it is composed of gold, silver, brass, iron—and mud. The foreign-educated author of a bitter diatribe against Christianity which appeared nine years ago in a Shanghai daily newspaper termed this literature a "mass of impenetrable darkness"—a charge which refutes itself, since masses of darkness at least do no harm, and with the introduction of light automatically disappear. During the past few decades the amount of books of all sorts circulated by the various Tract Societies and Bible Societies throughout China is well-nigh incomputable. It is impossible to say what effect they have had, but it is certain that much light has been diffused and many torpid intellects and spirits have been aroused. On the other hand, there are distinct indications that an unwonted activity in the circulation of Christian literature was the efficient cause of the production of the acrid and obscene Hunan pamphlets already described. This may be held to show how effective the distributing machinery has become, but it likewise imposes upon the wise the severest self-restraint lest the incidental evil overbalance the direct good.

The almost universal use of Western medicine as the handmaid of Christianity has done more to abate the prejudice of the Chinese than any other single cause, yet it has not been an unmixed benefit. Large numbers of those interested in the Chinese practice of medicine and in the sale of Chinese drugs have done their best to prejudice a suspicious and a credulous people against foreigners, especially in their crafty plans to "buy the hearts of the people." The failure to relieve incurables, occasional unfortunate results from surgical operations, and, most of all, the steady flow of undiluted falsehoods regarding foreigners, their methods and their designs, even in the immediate presence of wide and brilliantly successful medical work, show how hard is the problem which hospitals and dispensaries help to solve. Collating the data for half a century, aggregating the number of treatments, making a reasonable estimate of

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the prejudices which have been gradually dissolved and the animosities changed to warm friendship by means of the medical work, one is justly delighted at the total result. Yet when the blind fury of the multitude was once aroused, dispensaries and hospitals were wrecked perhaps first of all, and no voice was found to remonstrate on the ground that they had proved themselves worthy of confidence and continuance. It has not infrequently happened that the literati have opposed the erection of these buildings by every art within their power. On the other hand, officials of all ranks have been their patrons and their friends, and the good which has been accomplished through this agency during the past generation is immeasurable, and will yet bear a rich harvest.

The diversity of Protestant organizations has been already mentioned as the source of some confusion to the Chinese by reason of the lack of co-ordination in their movements and methods. Yet it is important to guard against the widespread fallacy that the Chinese infer from the phenomena which they see that Christianity is full of self-contradictions and that its mutual claims refute one another. This, we have no hesitation in saying, is a Western idea attributed to the Chinese, as distinguished from one which naturally occurs to the Chinese mind. Diversity in unity is the keynote of much which relates to China and the Chinese. They are no more surprised or offended at seeing Christianity presented in many varying lights than they are with their own "Eight Diagram" sects, each one of which is a segment of a mystic whole, which is only completed by the sum of all its parts. It is when the various divisions of Protestants ignore, or possibly antagonize, one another, that the Chinese sense of unity is offended—as is our own. It is, therefore, on every account important that advantage should be taken of the present effacement of old landmarks to set the new ones in the places where they ought to be with a view to the highest efficiency and the greatest economy of labor, so as to secure the best results.

The constitution and the methods of the Protestant churches which have been long working in China have freed them from any reasonable suspicion of being political agencies of any kind. There have been and still continue to be many infelicities, imperfections, and faults in their administration, and in the incidental relations to the non-Christian Chinese. Yet, after the worst has been said which can truthfully be charged, it remains a fact that the evils complained of were minor and subsidiary, most of which would naturally become less and less with the lapse of time, and no one of which, nor all of them combined, threatened the interruption of the growing friendliness of the people and the more tolerant attitude of the intelligent officials.

In the five years which had elapsed since the close of the war with Japan, the change on the part of the Chinese in the direction of a better understanding of the nature and aims of Protestant missions was marked. The literature issued by them, especially that part of it prepared by the Society for the Diffusion of Useful Knowledge among the Chinese, had penetrated the Imperial Palace, and was eagerly perused in the intensely anti-foreign province of Hunan. Had the reforms planned by the Emperor in 1898 been carried into even partial execution, the influence which must have been exerted by the writings and the teachings of Protestant missionaries would have been formative and directive at a critical period of Chinese history. For the precipitation of the tremendous crisis which has occurred, the proportion of responsibility of Protestant missions is undoubtedly real, but it is a small and a relatively insignificant factor. "What the Barbarians want," said a ruler quoted in Mencius, "*is my territory.*" The events of the past few years had made it clear to the perceptions of the Manchu rulers of the Chinese Empire that in these days also what "the Barbarians want is my territory." The Barbarians were, it is true, numerous and strong, but so were the Chinese. The more they reflected upon the intolerable situation, the fiercer grew the flame of their anger, and the more determined the resolution by one master stroke to put an end to their bondage. The Chinese Tiger, when roused, is himself reputed to be a formidable beast. When he should have been equipped with Boxer wings, he would be absolutely invincible. With this view, and in this hope and confident

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expectation, was launched such a singular crusade as the weary earth, after nineteen centuries of experience in the Christian era, and we know not how many precedent to that epoch, had never seen before. As a psychological novelty, and as a study in the contrarieties of the Chinese mind, the phenomena offer a field of investigation almost absolutely new; and, in view of the tremendous interests involved, it is very unlikely that mankind, however treacherous its memory or however occupied with the exigencies of the hour, will venture to forget its experience in the Chinese Empire during the closing year of the nineteenth century.

"Orders are Orders"

By James Barnes

ONLY once did I accompany an expedition that was sent out to destroy a Boer farm from whence the troops of the advancing army under Lord Roberts had been fired upon. I shall never forget it as long as I live, and neither will a certain young officer, whose name, for reasons that are plain in the tale that is to follow, I cannot mention.

In military service, "orders are orders," and that is one of the reasons why men do things without reasoning and sometimes without reason. If they carry out instructions, they cannot go wrong, is the way they look at it. It is none of their responsibility; they are relieved of all consequences. I have heard men say, with a feeling of relief, although perceiving plainly the inevitable: "Here are my orders; I have got to do 'so and so.' I think it is all wrong, and I probably will get killed; in fact, it appears that most of us will be killed. But it's none of my doing. If I *am* killed, it's not my fault." And with this rather strange excuse for getting ready to die, as if devoid of fear, the man will go forward. It is a bit hard, and his mind may not be in an exalted state, but he actually seems to feel relief at being unburdened of the coming responsibility. If he carries out his orders to the letter and returns, well and good. If he does not, well and good again, so far as he is concerned. He has done his duty in accordance with military usage.

A good many miles south of the Vaal the army had been encamped for a day beside a little, half-dry watercourse, in a country that once had a reputation as a rich farming district. There were a number of prosperous-looking homesteads within a few miles of one another, with acres of mealie-fields and plowed ground now lying fallow and unsowed since the beginning of the war. It was scarcely the gray of morning, but the army was up and stirring. There had been no fighting to speak of for two or three days, and the three divisions under Generals Tucker, Pole-Carew, and Hamilton had been moving on in parallel columns. But the evening before, directly in front of the Eleventh Division, there had been a sharp little rattle of rifle fire, and one Rimington scout had been killed, and three or four mounted infantrymen wounded. It had been almost at dusk when this had occurred, and I had quite forgotten it. I was in the saddle early, and as I passed through the camp an officer standing up, with a cup of coffee in one hand and a biscuit in the other, hailed me pleasantly, asking me to stop and partake of refreshments. As I had already breakfasted, I declined my friend's invitation and rode on. It had been my intention to stop at a little white farm-house that I could see standing in a garden with trees, some two miles away to the eastward.

"First come, first served," holds good on the veldt. The place looked inhabited, and I thought that I might possibly bargain with the women folk for a fowl or two, or perhaps obtain those longed-for luxuries, soft bread, milk, or eggs. So I rode slowly on. When I got to the bank of the little stream, I could see that a white flag on a high pole was flying from the corner of the garden, and that another bit of white rag flapped from the gable end of the house. It was rather early for a call, and, as there was a fairly deep pool of water in the Spruit, I tied my horse to

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a tree and proceeded to take a long-deferred plunge. As I was dressing, I was surprised to see a number of infantry come down through the bushes, and heard my name called. Looking up, there was the young officer who had spoken to me an hour or so before.

In reply to my question as to what he was doing so far off the line of march, he frowned and shook his head.

"I've got a rotten job," he said, shortly. "I'm ordered to set fire to this farm-house yonder. Some of our mounted men were fired on from the walls and the buildings last night. I hope there are no women about. I don't believe much in this burning business."

"No more do I," I returned. "And I am glad there has been little of it."

As we came up the bank I perceived that it must have been here that the skirmish had taken place the evening before, for a dead horse, shot through the head and stripped of his saddle and accouterments, lay just on the fringe of the trees. The house and garden were perhaps a thousand yards away.

As we approached, we saw that they had all the evidences of belonging to people who were plainly prosperous. The garden had been planted a long time, and the gum-trees rose to at least thirty or forty feet, throwing a shade over the low, stone-flagged stoep. There were some vegetables still growing on each side of a well-kept path, and a number of flowering plants in tin pots stood on each side of the doorway. There were curtains at the windows, and signs of female occupation on the wash-line. A hammock was stretched from the corner of the house to one of the big gums. The outbuildings were in good repair, although the loft window of the stable stood gaping wide, and the ground about was littered with oat-straw. As we came round the corner a fat fox-terrier rushed out and barked at us, and at the sound a woman appeared on the threshold. She was well dressed and perhaps sixty years of age, with a kindly, pleasant face, although it bore traces of worry and suffering. The officer hesitated at the gate.

"Confound it!" said he beneath his breath, "just what I expected."

The old lady, perceiving that we had stopped there, called to us to enter, and as we came up the path a young girl of eighteen or thereabouts, a very pretty girl, appeared behind her. They did not look like Boers, and the old lady's speech showed that she had little Dutch about her.

"I'm so sorry for what occurred here yesterday," she said. "I begged the Boers not to fire from our garden, but they would do so despite me. I come from the Colony, and so did my husband." She spoke so quickly, in such a torrent of words, that the officer did not have time to interrupt. She explained that she had two nephews who had been on commando; she gave us their names and their ages. One had been killed months before at Modder River, and the other was "in the ambulance." She told us that they did not want to go to fight, but were compelled to. This was her farm, and her nephews took care of it for her. Her husband was dead, and this was her niece, her sister's child. "Search my house," she went on; "you will not find any arms or ammunition. We are really for the English. My husband, when he was alive, was against Steyn, although he became a Burgher of the Free State. I hope the war will soon be over; I hope and pray it will," she continued. "We have had enough suffering and destruction already." She finished her long speech by informing us that they were just getting breakfast ready, and asked us to come in the house and have some coffee. I was feeling so uncomfortable that I would have liked to run away, and a glance at my friend showed me that he was actually suffering. The half-company of men stood outside the wall leaning on their rifles, and looking longingly at a few chickens that were picking about the oat-straw which lay about the farmyard.

"Won't you come in?" said the young girl, seconding her aunt's invitation; and, taking off his helmet, the young officer went into the house, and I followed him. I was surprised at the evidence of taste and comfort—almost luxury. A good-sized parlor organ stood in one corner. There were ornaments and knickknacks on the table, and a bookcase filled with books—all in English. Everything was neat as a pin. On the walls in the hall were horns of various kinds of antelope that had once been found in multitudes on the

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high veldt, and that now had disappeared almost entirely.

"Tell Sannah to bring some coffee," said the young woman to a diminutive Kaffir boy, who stood gorming at us with round black eyes.

The officer spoke at last.

"No, I don't think we will take any, thank you," he said, and then in a few words he explained his mission, the perspiration rolling down his face. I could not look at either one of the women, and wished for a hundred times that I had never come. "My orders are most explicit," continued the young officer. "Our men have been shot at so many times from houses flying the white flag, and one was killed here last night."

The young woman had begun to sob softly, but the older one stepped forward and spoke clearly.

"But it was not our fault," she said. "I begged them not to, and they robbed us of almost all our forage, and took our mealies and vegetables. He was a brute, that Veldt Cornet; he would not listen! Surely those who gave you the orders did not expect you to burn a defenseless woman's house over her head. What am I to do if you burn my house?"

"My orders took care of that," said the young officer. "You are to be allowed to take supplies, and I will give you a pass for yourself and servants to Bloemfontein. There the authorities will take care of you, or you can stay here at a neighbor's, if you like to."

He did not say anything in excuse of his position; he did not even tell how disagreeable it was to him. But his tones and attitude must have shown it plainly. The old lady did not break down.

"Well, I suppose you will have to do what you say," she said. "Oh, this war! why did they bring it upon us? We were contented and happy." I almost wished that she had become abusive, but women have strange self-control at times. "Can we remove everything from the house?" she asked.

"My men will help you," answered the young officer. "Have you any method of conveyance, any wagon?"

"We have a cart and two old ponies, but they won't be able to carry much more than ourselves." She turned to the girl and told her to go out and get "Jan" and "Piet," and just as she did so the black girl appeared with some steaming coffee-cups on a tray. I could not have tasted it; it would have choked me. The woman spoke a few words in Dutch to the servant, and the latter put down the tray. Both women disappeared, leaving the officer and myself alone.

"Let's get out of this," he said.

When we got out into the sunlight, I looked at him. "Surely," said I, "you are not going to."

He said nothing, but gave some orders to the men, and they began to remove things from the house. The two women did not stand by idly. It was pitiful to see them carrying out armfuls of clothing and other articles. The soldiers worked without a word. They appeared ashamed of the job also.

I began to have a fresh idea of the saying that "war is hell." I walked over to where my horse was tied, and would have ridden away, but the officer called me back:

"Don't go yet," he said; "please don't go."

So I stayed against my will. I suppose it was impossible to get everything out of the house, but soon the women appeared satisfied, and sat down on a settee, and then both began to weep. The men stood awkwardly about waiting for orders, and the Kaffir servants formed a whispering group a little way apart.

"My orders were to set fire to the house," said the officer. "They did not mention the outbuildings." And with that he told some men to follow him, and walked over toward the barn. In a few minutes four or five appeared, dragging a half-bale of chaff, and others with their arms full of broken bundles of straw and manna—a rough, coarse hay. The officer turned to the sergeant.

"Sergeant," said he, "take your men and march them over to the railway" (it is a mile or more distant to the west). "Let Judson stay with me" (Judson was the officer's soldier-servant).

In a few minutes the company, in charge of the sergeant, had marched away over a little rise in the ground, and the officer, Judson, and myself alone were left.

Now, the house was a stone one, and on one side, the gable end, it had but one window high in the peak. The women

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had stopped weeping and were watching us. The officer, with the soldier's assistance (for, of course, I would not bear a hand), dragged the inflammable bale of chaff to the side of the house. He pitched the loose bundles of hay on top of it; but before he had done this, he had taken out his little red order-book and scribbled a few lines on a page and torn it out. The elder woman had taken it.

"My orders were to set fire to the house," he said to me, as if I had expostulated with him. "Orders are orders," and he repeated it, "*to set fire to* the house."

Then he took out a silver match-safe and struck a match, quickly applying it to the loose end of the bale. A little crackling flame leapt forth.

"Now come," said the officer; "we'll go." And, leading my horse by the bridle, the officer, Judson, and myself walked over the hill after the company. Not one of us looked back over his shoulder, and not a word did I say of the occurrence to my friend again, not a word did I say to any one in connection with the army, and this is the first time the story has been written. But I kept thinking to myself: "If those two able-bodied Kaffirs cannot put out that fire before it has eaten through the foot of solid stone or completely ignited the window-casing above it, they are not worth much!"

And there is just another ending: when I came down on the railway some five months later, I stood at the window of the coach, waiting, glass in hand, to pass this very spot, and I am rejoiced to say that there stood the white farm-house nestling among its trees, and I could see a woman's figure hanging out some things on the clothes-line. Apparently the Kaffirs were worth something.

What report the officer made I do not know, for I never asked him; but if a General wants a house *burned down*, he had better say so. The limitations of an order are in its wording. The burning of inhabited farms I believe to have been bad policy.

Student Aid and Minister Waste

By M. W. Jacobus

AT the Commencement of two of our New England colleges last summer their newly elected Presidents gave a report of their first year of administration and control. In both of these reports special attention was paid to the problem of student aid. In one of them, however, emphasis was laid upon the need of larger opportunities for the student to work his own way through college; in the other it was placed upon the need of larger funds to support the student in his college course.

These opposite views by educational leaders, whose ability to manage large institutions wisely and whose success in doing so are recognized by all, fairly show the present balance of opinion regarding this question, and will perhaps justify the writer in placing it again before those who have doubtless already thought much upon it and have been perplexed at finding so much that could be said on either side.

The writer necessarily views the problem from the standpoint of the professional school; but the problem is not practically different from what it is in college. These institutions simply represent different stages of educational life, and the problem throughout is essentially: How shall a man get his education when he cannot pay for it from his own means? Shall he earn the money to cover its cost, or shall the cost be paid for him through outside funds?

Nor does the problem practically differ through the fact that the professional school here represented is a theological one. A theological education, after all, is a professional education, however much the character of that profession may demand that professionalism be absent from the character of the education. It is an education which takes some years to be completed, and, consequently, requires support from some source during the time. The question is simply: From what source

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shall the support come when the student cannot meet it himself?

In answering this question the writer does not lay claim to any originality in the position which he takes. His purpose is rather to contribute to a right understanding of the position which practically lies behind the Church's education of her ministry.

There can be no doubt that the money which the Church has placed in the general endowment of its seminaries is to be expended only for those who show an aptitude for the Church's service. This statement hardly needs proof. The Church has not created its divinity schools to train men for other professions, nor to train men for its own profession when they give no promise of serviceableness in it. The very fact that these are schools of training shows that there is a service for which they are to train, and those that cannot be trained for it are not fit subjects of their work.

But, this being so, the question naturally becomes: What constitutes this aptitude for service which men must have to be trained by the Church's schools with a view to the Church's ministry?

From what has been said above there can be slight hesitancy in placing foremost among the elements of aptitude the possession of character—a character which is not merely Christian, but Christian in a sane and wholesome way. A prince of pulpit speakers, who not long ago passed to the larger service of the Church above, said nothing truer than when, in one of his later public addresses, he gave it as his judgment that the minister's largest power lay not so much in his preaching as in "the silent and constant emanation of character." This is always the minister's power. It must always belong to his qualification. Whatever other elements may enter into his aptitude, this must constitute its permanent element. We cannot imagine any age of the Church in which he who preaches to the world the Gospel of Jesus Christ, and ministers to Christ's kingdom His word, can do without character. This is recognized nowhere so truly as in the world to which the minister goes; it ought not to be less recognized in the Church which sends him.

If, however, this is the permanent element of the minister's aptitude for service, it is possible that there may be other elements which vary with the age and the times which the minister serves. We can understand, for example, that there were special qualifications for the Apostles in the early age of the Church which were necessary for their establishing of Christianity. We can understand that other and quite different qualifications were necessary for those who ministered to the age of the Reformation. It is not difficult to believe that there may be special qualifications necessary for the minister to-day.

If we were asked to name those which, in our opinion, stand foremost among them, they are scholarship and health. In an able editorial in the "Congregationalist" on the question whether the ministry is to retain its pre-eminent position, there are repeated, with sincere approval, President Tucker's words before the Boston Congregational Club, that "the pulpit will have, in coming years, the greatest power it has ever had, provided the preacher gets the requisite knowledge of men." These words are interpreted as meaning, at least for the Congregational ministry, that, if it is to remain pre-eminent, "it must be made the seat of intellectual power," and its members must be "the best men in ability and attainment, as well as in character."

We do not believe this to be overstated. Never have there been days of profounder thinking among those to whom the minister goes than these present days; and, consequently, never days when the minister could less afford to be untrained in the scholarly ability to think for himself, if he is to make his message tell. He may be reverent to all that has been thought in the past; but he must be receptive to the best that is being thought now, if he would conserve the thinking of the future and save it from self-destruction. The minister to-day must have scholarship in its best and highest sense. Merely to pass the requirements of graduation represents, not what the churches ought to expect him to do, but the very least that he can do and not fail in his preparation.

And he needs, equally, health. His scholarship will be of little service to the church if he has not health with which to minister it to the church's needs; and never have the church's needs been more

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exacting on the minister than they are now. The minister can no longer, in the quiet security of a lifelong pastorate, give his mornings complacently to the production of his doctrinal discourse and his afternoons deliberately to the parish visitation. He may have such method as he will for his sermon work; but he must be always ready to administer the affairs of the church organization, which grows increasingly complex in its claims as he grows successful in its administering. Whether he have assistants or not, the modern minister, if he amounts to anything, must give the full vitality of a seven-day week to his work. He needs health for such a strain.

Now, in view of these requirements, it would seem to be clear that the minister's training during his seminary course must conserve his intellectual and his physical life as well as his character. Otherwise it fails to develop his aptitude for the Church's service. It becomes, consequently, a serious question whether the securing of financial aid should be so conditioned on the student's performance of outside labor and his identification with outside interests as to threaten the time which he needs for his seminary work. The seminary work is his primary obligation. The years of the seminary course come to him but once in his life. To take the time and the attention, then, that belong by first right to his class-room duties and give them to outside work, which, because it is for pay, assumes the imperiousness of a business contract over the voluntary efforts of an educational life, is, apart from all morals, simply to impair the student's scholarship; while for the student to attempt, under the pressure of conscience, both to do his contract work and to perform his class-room duties to the full is simply to impair his health—and at neither point can the Church afford to have her ministry to-day impaired. This is a waste of the money which the Church has put into her educational endowments.

On what basis, then, should the student secure his needed aid? This is a fair question. We believe the answer equally fair. The student, worthy in character, who is in need of aid should be helped by the Church itself to that extent which will relieve him from the necessity of endangering his scholarship or his health by outside work. He should be placed in a position where he shall be free to do his best work in the preparation of his life's calling. He should not be handicapped by the necessity of earning his living at the same time. The work of his life is too significant and the preparation for it too serious to be trifled with in this way. The Church's money should not be wasted through the greater waste of her men; and the writer cannot call to mind the young men who have begun their seminary work so broken down in health by trying to stand well in their classes while they work their way through college, or so lacking in education by trying to keep themselves out of debt while they studied, that they have been compelled to abandon the ministry, without feeling that there is a larger waste than saving to the Church in what is often the false pride of self-support.

It is, of course, no fair answer to this criticism to say that the system of self-support is not intended to take the student's time and attention from his legitimate work. The present system of training in our divinity schools, compressed as it is into three short academic years of but eight months each, and pressed in these months by the Church's just demand for thorough equipment on the minister's part, does not allow time for such outside work during the Seminary session as is necessary for the student's support, without endangering the class-room obligations. The experience of our Seminaries at this point is all in one direction, and no bright exceptions to the rule will change the facts in the case.

And, further, it is no fair answer to these facts to say that, this being the situation, the seminaries should either lengthen their course or lessen their studies, so as to give the student time to take care of himself. The seminaries would be glad to lengthen their course, if they felt that the Church's cry for more men and the student's cry for quicker preparation made it practicable; but the lengthening of the course would simply put before the student the problem of another year of self-support, while it would not do much to lessen the pressure upon him of the work needed for his training. Indeed, unless we are largely mistaken, much of the present criticism of the seminaries is that their training is not thorough enough.

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They would be glad to make it more so; but, being what it is, it must surely be the more evident that it cannot be encroached upon by outside work without endangering its efficiency.

Naturally, the main objection to any scheme of aiding the students by the Church itself is that it tends to pauperize the students. This objection cannot be lodged against the scheme here proposed, for it makes full provision that its aid be granted in return for work—only the work is not outside of and in addition to the class-room duties. On the contrary, the scheme being based upon the fact that scholarship is one of the requirements of the ministry to-day, it holds that scholarship must be taken into account in granting the aid and kept in account in continuing it; so that no one becomes a candidate for aid unless he has not merely had a full four years' college course, with the degree of B.A., but has also attained a reasonably high average in his college standing; and no one continues to receive his aid unless he maintains this high average in his seminary work. Such a requirement of merit before aid is given, and, while it is continued, cannot be held to be pauperizing in its effects.

There have been, doubtless, serious faults in administration in the past, which have led to unjust criticism of the whole system of student aid; but these faults have been recognized and are being corrected, and the fact is coming clearly to the light that the problem in all student aid is simply, How can the Church's money be expended with the least waste to the Church of what she needs in her ministry of to-day? If the needs of character and scholarship and health be real, then that scheme of aid alone is just and fair—both to the student and the Church—which, faithfully administered, shall give him the best possible training for his work, while it conserves his character, perfects his scholarship, and strengthens his health.

The Record of a Long Life[1]

"The high, stern-featured beauty
Of plain devotedness to duty,
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
In work done squarely and unwasted days."

THIS quotation from Lowell might well have been written of Dr. John Adams, the subject of this biography by two of his descendants.

Dr. John Adams was born in Canterbury, Connecticut, in 1772, the eldest of ten children. When nineteen years old, he entered Yale College. He received six hundred dollars from his father to meet the expense of his college course, and agreed to return one hundred dollars to his father, when he was able, to help educate his younger brothers. Even the too brief account of his boyhood and his college life given in this biography reveals the sterling traits of courage and integrity that dominated his long career, in every period of which he rendered active service to mankind, not as a duty, but a privilege. The peculiar semi-invalid condition of his mother, and her demand upon his tenderness and care, led him after his graduation to reject advantageous offers and accept a position as teacher, at twenty dollars per month, in a school near his home. Before the year closed it was necessary to build an addition to the school building. He wrote of this period that he was often in school before sunrise, and that the older grades recited before nine and after three o'clock. He paid his first installment of the one hundred dollars due his father with the month's wages, earned in the vacation, working as a laborer on his father's farm.

His success in his first school attracted attention. He was called to other positions, but declined them all until, after the death of his mother, he accepted the position of Principal of the Plainfield (Conn.) Academy. His promotion was rapid, and in 1810 he was called to Phillips Academy, at Andover, Mass. This Academy had lost much of its first prestige, but rapidly regained it under the wise and masterful administration of Mr. Adams.

The founders of Phillips Academy, when in 1778 they drew up its constitution, had high standards for both the teachers and the teaching. The principal

[1] *The Story of John Adams.* By M. E. and H. G. Brown. Charles Scribner's Sons, New York. $2.

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must be a Christian gentleman of high literary attainments. His first care must be for the character of his pupils, "well considering that, though goodness without knowledge is weak and feeble, yet knowledge without goodness is dangerous;" and that both united form the noblest character and lay the surest foundation of usefulness to mankind. This was a noble standard, and the record of the boys who were pupils in Phillips Academy during the twenty-two years of Mr. Adams's administration bears evidence of his success in realizing this ideal. His care of his pupils never relaxed. Their reading in and out of school was guarded. A pupil, it was whispered, had brought among his possessions books that would not meet with the approval of the authorities. He was ordered to tie up in a parcel all books in his possession "not used in his classical studies." The boy brought the bundle, which was put in a closet. The last day of the term the Principal recalled this to the attention of the school, and added: "We will now see what the titles of these very important books are." The bundle was opened. The title of the first book was the Holy Bible. In a voice of thunder the Principal said: "What! You should have read a chapter in this every morning before breakfast." In a perfectly calm voice the boy replied: "You ordered me, sir, to bring you every book not connected with my classical studies." The school was carried on through six days of the week. Religious exercises were held at the beginning and the close of each day. Dr. Adams inaugurated training on the platform. Wednesday afternoons were given to declamations, the pupils making their own selections. The trustees, fearing "unhallowed ambition," discouraged all rivalry in studies.

Elective societies were early formed in Phillips Academy among the pupils. The junior society debated the question, "Do females possess minds as capable of improvement as males?" It is satisfactory to record that this question was decided in the affirmative. "Are females as worthy of being introduced into society as males?" This debate was decided against females. This society organized a library. "Guy Mannering" and "Campbell's Journeys" were judged improper and were burned.

Many incidents of the period between 1810 and 1832, when Mr. Adams was Principal of Phillips Academy, photograph the man and the time. National sentiment grew rapidly among the people. Schools sprang into existence that represented community as well as individual sacrifice.

The missionary movement reached its highest point of enthusiasm, and almost superhuman efforts were made to place men in the foreign field. Every Monday evening, in the study of the President of Andover Seminary, a group of men met in conference to devise ways of doing good. From these conferences sprang the American Tract Society, the American Education Society, the whole system of temperance society. From these conferences sprang also the first permanent religious weekly, because the protests born here and written by these men against Sabbath-breaking and similar community offenses could not find a place in the secular press. In all these projects Mr. Adams had a part, not as an originator, but as a forwarder. As the master of an academy founded for the religious training of boys, Mr. Adams had marked success. Of the two thousand pupils who entered Phillips Academy during his administration, two hundred entered the ministry.

Upon his resignation from Phillips Academy Dr. Adams, after a time, found a position as principal of an academy in New York State; thence he went to Illinois. Here he repeated his former successes as a teacher. At seventy he closed his professional life to enter in 1842 a new field. He became the State Agent of the American Sunday-School Union.

For twelve years he worked unceasingly to develop the religious life of the people. He soon became "Father Adams" to the entire State. When he resigned in 1854, he had established over three hundred Sunday-schools, representing over sixteen thousand pupils—a wonderful record for a man to make between the years of seventy and eighty-two.

The letters to his children and grandchildren, the few pages of his diary written through the months following his resignation from Phillips Academy, have in them the inspirational quality which vital faith in God and in his need of men to carry on his work gives. They carry as convincing a message to-day as on the day they were written.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

American History told by Contemporaries: Vol. III., **National Expansion, 1783-1845.** Edited by Albert Bushnell Hart. The Macmillan Co., New York. 5½×8 in. 668 pages. $2.

The third volume of this indispensable series to all students of history realizes the anticipations formed by its predecessors. It is not too much to say that no work on American history of greater value has been issued. It has already become the model for similar attempts to elucidate the history of other countries.

Annual Report of the American Historical Association for the Year 1899. 2 vols. Government Printing-Office, Washington, D. C. 6×9½ in.

These two handsome volumes published by the Government contain an unusual number of historical papers of great value. The first volume contains Professor Bourne's essay upon "The Proposed Absorption of Mexico in 1847–8," an account of the "First Criminal Code of Virginia" by Walter F. Prince, an extremely interesting study of the Rise of English Lollardy by Henry L. Cannon, and a comprehensive examination of the Legal Qualifications for Office in America by Frank Hayden Miller. Professor Bourne's paper is of exceptional interest to students of current problems, since the demand for the subjugation of the whole of Mexico, which seemed so strong near the close of the Mexican war, had much in common with the present demand for the retention of Cuba and of the Philippines. Professor Bourne treats the subject as a historian and not as a partisan; indeed, it is difficult to know whether he would be characterized as an expansionist or as an anti-imperialist. The second volume contains Professor Jamison's collection of the Letters of John C. Calhoun, a collection of the greatest value to future historians. We do not know how large an edition of these volumes has been published by Congress, but librarians and historical students ought not to delay forwarding their applications for the work to their Members of Congress.

Art of Translating (The). By Herbert Cushing Tolman, Ph.D. Benjamin H. Sanborn & Co., Boston. 5×8 in. 79 pages. 70c.

In this volume the Professor of Greek in Vanderbilt University writes very interestingly of the general subject of translation, which has engaged the thought and perplexed the minds of all those who have given the subject serious attention. This little volume is the result of ample knowledge and of mature meditation. Its positions will be controverted, because every one who attempts to translate, or who thinks he can translate, has a theory; but Professor Tolman either gives good reasons for his positions or states them so persuasively that the reader readily infers that they are made after careful thought.

Bible Characters: Joseph and Mary to James, the Lord's Brother. By Alexander Whyte, D.D. The Fleming H. Revell Co., New York. 5×8 in. 245 pages. $1.25.

Twenty-seven short sketches make up this volume of the series. Dr. Whyte is both rhetorical and imaginative. His improvement of "Matthias, the Successor to Judas Iscariot," for a homily to candidates for the ministry and the congregations that call them illustrates his ingenuity in making much out of little.

Blessed Damozel (The). By Dante Gabriel Rossetti. Illustrated. The Palmetto Press, Aiken, S. C. 5×6 in. 15 pages. 50c.

A dainty little book which presents Rossetti's well-known poem in a large, clear type, with a photogravure of the painting of The Blessed Damozel, and with the title-page and initial designed by Miss A. T. Colcock.

Child Life Primer (The). By Etta Austin Blaisdell and Mary Francis Blaisdell. Illustrated. The Macmillan Co., New York. 6×7½ in. 95 pages. 25c.

Christian Doctrine of Justification and Reconciliation (The). By Albrecht Ritschl. English Translation, edited by H. R. Mackintosh, D.Phil., and A. B. Macaulay, M.A. Charles Scribner's Sons, New York. 5½×9 in. 673 pages. $4.

Next to Schleiermacher, Ritschl made the deepest mark on Christian theology in the nineteenth century. In the present volume we have for the first time in an English dress the third edition, issued in 1888, of his greatest work. The modifications which his system has received from his prominent followers, as Kaftan and Hermann, do not affect his leadership of a school which joins hands on one side with radical criticism, and, on the other hand, with stringent orthodoxy. The subject of the work before us is distributed as follows: *A*. The Conception of Justification and its Relations; *B*. The Presuppositions (including the doctrine of God, of sin, and of the person and life-work of Christ); *C*. The Proof (including the necessity of the forgiveness of sins, and of basing it on the work and passion of Christ); *D*. The Consequences (including the religious functions springing out of reconciliation with God, and the religious form of moral action.

Chinese Literature. By Herbert A. Giles, M.A., LL.D. (Literatures of the World.) D. Appleton & Co., New York. 5×7¾ in. 448 pages. $1.50.

A very timely volume, which will supplement the great mass of information now being furnished to the public on all matters relating to the Chinese character, history, and conditions. This is the first attempt, the preface tells us, to produce a history of Chinese literature, either in China or out of that country; for the historical survey is almost unknown in the East, although, in China especially, numberless critiques and appreciations of individual works have appeared. This volume takes its

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place, therefore, with the History of Japanese Literature, in the same series, as unique, and as making a fresh contribution to literary history. It divides the time of Chinese literary development, which began six centuries before Christ, into periods which correspond to the different dynasties, and brings the story down to the year 1900. The writer has appreciated the difficulties of his task and the unusual nature of the material with which he deals, and has, so far as possible, given historical unity and connection to his narrative, using, as was very essential, long quotations, because he is dealing with a literature which is practically unknown on this side of the world. The work is done with sympathy, with insight, and with that openness of mind which is so essential in dealing with the life and thought of the East. The quality of the poetry will surprise those who have thought of the Chinese as dealing in prudential maxims and in philosophy of the moral life rather than in the stuff of the imagination.

Easy Steps in Latin. By Mary Hamer. Edited by John T. Buchanan. The American Book Co., New York. 5×7¼ in. 182 pages. 75c.

Essay on Western Civilization in its Economic Aspects. By W. Cunningham, D.D. The Macmillan Co., New York. 5×7¾ in. 300 pages.

This volume, which covers mediæval and modern times, completes Dr. Cunningham's masterly contribution to the philosophy of economic history. The present volume will be especially welcome to those who believe with the author that, although our present European civilization was built upon the spiritual work performed by missionaries and monks, the civilization of the backward nations is to be based upon the work of policing the globe now being carried forward by the European Powers.

Ethics: Descriptive and Explanatory. By S. E. Mezes, Ph.D. The Macmillan Co., New York. 6×9 in. 435 pages. $2.

Undertaking to write a scientific account of Ethics, Professor Mezes regards it as the main task of Ethics to discover what morality and immorality really are. The moral man is the man who practices the cardinal virtues. A description of these—Courage, Temperance, Benevolence, Justice, Wisdom—constitutes the distinctive feature of his work, rather more than two-fifths of it. Justice receives the largest share in his account, and the law as administered by the courts is taken for the basis of its description. Considering that the standard of the law is generally higher than that of the average man, this is both reasonable and instructive, especially if points of justice not settled in law be noted. With Professor Mezes's account of the genesis of conscience in the social instincts, and of the *summum bonum*, or goal of moral effort, as composite of individual perfection and social well-being, one must heartily agree. But we cannot feel that the historical development of moral life has been as fully treated as its present phenomena. We miss an adequate account of moral progress, gradually disclosing and pointing to a moral ideal. Thus the teleological is not as fairly exhibited as the normative view. Consequently there is an appreciable lack of ethical stimulus in such a presentation, in which Ethics is treated statically more than dynamically. In his brief treatment of the moral ideal Professor Mezes rightly regards conscience as its embodiment. In view, therefore, of the influence of one's moral ideal in the instinctive determination of conduct, his classing of prudential as well as impulsive actions as "not conscientious" is an inconsistent limiting of the activity of conscience to occasions when it is consciously realized.

Foundations of Botany. By Joseph Y. Bergen, A.M. Illustrated. Ginn & Co., Boston. 5×7½ in. 257 pages. $1.70.

The author's "Elements of Botany" receives in this volume large additions. The Flora, particularly, is enlarged to a descriptive account of nearly seven hundred species of plants. A year's course is thus provided for. While many schools require less, Mr. Bergen has made it possible for their teachers to exercise some option as to the kind and amount of work they will assign to their classes.

Genealogy of the Descendants of Edward Bates, of Weymouth, Mass. By Samuel A. Bates. Published by Frank A. Bates, South Braintree, Mass. 5½×8½ in. 145 pages. $1.25.

History of American Baptist Missions (A). By Edmund F. Merriam. The American Baptist Publication Society, Philadelphia. 5½×8 in. 261 pages. $1.25.

The story of Baptist missions in foreign lands on all the continents is worthily told here for encouragement to expand them further. The Baptists organized for this work only three years later than their Congregational brethren, its pioneers in this country, but in the number of their converts they outrank all others. That their contributions to benevolent causes outrank all others in amount, as stated here, may be granted. Whether in proportion to membership these hold the same primacy is another question.

History of Tammany Hall (The). By Gustavus Myers. Published by the Author, 52 William Street, New York. 5×7½ in. 357 pages. $1.50.

It is significant of the lack of attention heretofore given to municipal matters by historical students that no historian of Tammany Hall has before appeared. The present historian, Mr. Myers, has performed his work conscientiously and well. Though his scholarship is not so well rounded as it is thorough within its present immediate field, his book is none the less a singularly instructive study of the development of a political power which governs as many people as did the United States in the days of Washington, and handles larger public revenues than do all the State governments combined at the present time. Mr. Myers has a tendency to put into the foreground the delinquencies of the various leaders of Tammany Hall, from Aaron Burr to Richard Croker, but in the main he has endeavored to be impartial, and he brings out in striking light that only since the early fifties has Tammany Hall been the political organization of our immigrant voters. Earlier in its history, and especially at the time when it held public favor by reason of its support of Thomas Jefferson, it was distinctly the representative of the

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native American element, and, by its refusal to permit immigrants to hold any public office, alienated the Irish vote and enabled the Clinton wing of the Democratic party to gain control in the State—to the ultimate enrichment of the city which opposed Clinton's magnificent project of the Erie Canal. Few general histories throw so much light upon the political developments that have really concerned the mass of the people as the present inquiry into the political history of the metropolis.

Illustrated History of Methodism (The). By Rev. James W. Lee, D.D., Rev. Naphtali Luccock, D.D., and James Main Dixon, M.A. The Methodist Magazine Publishing Co., St. Louis, Mo. 7×10 in. 759 pages. $2.75.

This is a well-written book for the people, to whom it commends itself by most profuse illustration, not only of the history of Methodism, but of its environment. There is a great abundance of portraits of prominent Methodists, to which are added many as remotely related as George III. and the Duke of Wellington. Ten views in Newburyport, Mass., where Whitefield preached, exemplify the unstinted generosity laid out on the pictorial part of the work.

In Memoriam: As Written by Alfred Lord Tennyson. With Rubricated Initials from Designs by Blanche McManus. The Bankside Press, London, Eng. Sold by M. F. Mansfield, New York. 6×9½ in. 137 pages.

A handsomely printed long quarto, bound in white cloth with gilt stampings, and presenting as its special feature a series of rubricated initials from designs by Miss Blanche McManus. The text is printed from a large, clear type on an ample page; and Tennyson's great poem has rarely been given to the public in a more dignified and attractive form.

International Exposition, Paris, 1900. Official Catalogue Exhibition of the German Empire. Illustrated. 7×9½ in. 424 pages. Published by the Imperial Berlin Commission, Berlin, Germany.

Miracles of Unbelief (The). By Frank Ballard, M.A., B.Sc., F.R.M.S., etc. Charles Scribner's Sons, New York. 5½×8½ in. 362 pages. $2.25.

The thesis of this acutely reasoned work is that "the only rational choice is between the miracles of the New Testament and the miracles of unbelief"—that the alternatives forced by rejection of the facts of the Gospel history are such enormous absurdities as to validate these facts at the bar of reason. The author is concerned only for the chief miracles, as the Virgin birth, the resurrection, and the moral miracle of the sinlessness of Jesus. Whether he would insist on all the miracles, as the doubtless legendary resurrection of the saints recorded in Matthew xxvii., 52, 53, does not appear. His contention is not only with agnostics and materialists, but with a class of Christian apologists whom he regards as conceding too much to denials of the miraculous. That he on his part undertakes to prove too much may be gravely suspected. He sees no other alternative to regarding Jesus as an exception to the law of generation except to regard him as the progeny of adultery. So, again, he holds that if Jesus' resurrection had no bodily nexus with his crucified form our resurrection "is rendered unthinkable." On the other hand, his discrimination between miraculous and ordinary phenomena is both sound and noteworthy. They are alike the product of immanent divine energy, and differ only in the degree of vividness with which this obtrudes itself upon recognition in a miracle. Commendable also is his plea for better efforts on the part of the clergy to relieve the intellectual difficulties so rife in this period of theological change and readjustment. For this he recommends lectures on Sunday evenings at stated intervals. The condition he annexes is sound, but formidable to indolent or superficial preachers, viz., an open conference after the lecture, with full liberty to all of question or discussion. He adds that he has tried it with only good results.

Mosaic Tabernacle (The): Studies in the Priesthood and the Sanctuary of the Jews. By the Rev. John Adams, B.D. Charles Scribner's Sons, New York. (Bible Class Primers.) 4×5¾ in. 112 pages. 20c.

Mothers of the Bible. By Rev. Charles Leach, D.D. The Fleming H. Revell Co., New York. 5×7½ in. 120 pages. 30c.

Outlines of Roman History. By William C. Morey, Ph.D. The American Book Co., New York. 5×7½ in. 348 pages. $1.

This work has some distinctive merits which give it a high rank among the many school manuals on its subject. It is particularly good in its political interpretation of the facts of the history, which it carries to A.D. 476.

Old Ace and Other Poems. By Fred Emerson Brooks. (New Edition.) Forbes & Co., Chicago. 5×7 in. 208 pages. $1.25.

Philip Vickers Fithian: Journal and Letters, 1767–1774. Edited for the Princeton Historical Association by John Rogers Williams. The University Library, Princeton, N. J. 6×9½ in. 320 pages. $3.

The journal and letters of a young man who died at the age of twenty-nine should be of exceptional interest to deserve printing. The present case is such a one. Fithian was a student at Princeton, a tutor in one of the first families of Virginia, a missionary in western Pennsylvania, and a chaplain in the Revolutionary army, where he died in 1776. He was associated with many prominent persons of that important period of our history, a man of parts and sense himself, and fond of society. His diary and correspondence, in which there is much of a naïve and chatty sort, make a valuable literary photograph of the colonial aristocracy.

Pioneers of Southern Literature. By Samuel Albert Link. Publishing House M. E. Church, Nashville, Tenn. 4×6¼ in. 599 pages. 75c.

The second volume of a work of great value to students of our literature, dealing with a section of that literature which has received scanty and inadequate attention. In this volume Mr. Link gives an account of Poe, of the war poets of the South, of the Southern humorists, of political writers and historians, and of a group of individual singers, among them John R. Thompson, James B. Hope, and Henry L. Flash. These volumes ought to be accessible to all students of our literature, and ought especially to find their way into the hands of all teachers of that literature. They

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are by no means finalities from the standpoint of criticism; they do not pretend to be; but the information they contain is of great value.

Promise of Peace and Other Sermons (The). By the Rev. John Worcester. Illustrated. A Memorial Volume. The Massachusetts New-Church Union, Boston. 5×7½ in. 196 pages. $1.

The author of these sermons was for forty-three years the minister of the New-Church congregation in Newtonville, Mass., where he died last May, a man of noble and benign character. They breathe throughout the spirit of love and purity. Appended to each is a brief prayer, which both in matter and manner is appropriate for use in all homes as well as in all churches.

Schiller's Das Lied von der Glocke. Edited by W. A. Chamberlin. D. C. Heath & Co., Boston. 4½×6½ in. 43 pages. 20c.

Sweetbriar. By L. M. Elshemus. The Abbey Press, New York. 5¼×8 in. 235 pages. $1.

Not every man is able to be at once an illustrator, a novelist, and a poet. The writer of the present volume essays to be all three. As a rule, his illustrations are fair, his prose bad, and his poetry atrocious.

Winchester. By R. Townsend Warner. Illustrated. The Macmillan Co., New York. 5×7½ in. 217 pages. $1.50.

The latest addition to the series of Handbooks to the Great Public Schools, giving a historical account of the famous school at Winchester, and a description of the grounds, the buildings, methods of instruction, games, societies, and school life.

Webs. By Bert Finck. John P. Morton & Co., Louisville, Ky. 5×7½ in. 35 pages.

The only fault to find with this little book is that there is not more of it. It preaches a needed philosophy.

Woman's Life for Kashmir (A): Irene Petrie. A Biography. By Mrs. Ashley Carus-Wilson, B.A. With Portraits, Map, and Illustration. The Fleming H. Revell Co., New York. 5½×8½ in. 343 pages.

This is a book specially noteworthy both for the character of its subject and for the fact that it is the first biography of a Student Volunteer. Miss Petrie was well born, talented, highly educated, proficient in art and music, beloved and admired by troops of friends. The daughter of a soldier, she was attracted by the appeal of the Student Volunteer movement to offer herself for "the place where the fight is hottest." She found that place in the Vale of Kashmir in northern India, wherein, four years from her farewell to her English home, she was translated to the eternal home. Her memoir should be in the library of every college for women.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

1. I am a firm believer in the power of praying in faith, but there is one thing which bothers me. Can we always tell when our prayers are answered? 2. Does God communicate with us in dreams as he did in Biblical times? 3. Do you believe in presentiments? H.

1. There are cases in which a full assurance that the prayer has been effectual takes immediate possession of the mind, and is verified by after events. In other cases one reaches a similar conviction only in thoughtful review of a long experience. In still other cases the answer is never recognized, because given in ways unexpected and unobserved. 2. It cannot be proved that he does not, and there are facts indicating that he does. Observe, however, that what "God does" in this way he does through the powers of the soul, which he both implants and energizes. 3. Some presentiments have proved veridical:

> " . . . such refraction of events
> As often rises ere they rise."

Some, on the other hand, have proved illusory. The classical passage on this subject is in the sixth book of Virgil's "Æneid," lines 893-896.

Here are a few lines of an old piece of poetry of which I would like the whole if it can be obtained:

THE CHIMNEY SWEEP

Though I sweep to and fro,
I would have you to know
There are sweepers in high life
As well as in low.

The lawyer sweeps money
From his client's purse,
And makes him believe
He is none the worse. K. R. V. A

1. The hymn beginning "Must I my brother keep," inquired about by "A. T. D." is Doddridge's, and can be found in any Methodist (and perhaps any other) hymnal. 2. By all means add William T. Stead's "Hymns that Have Helped" to the list given in your reply to "H. V. R." 3. "Er the Armenian" (reply to "H. W.") is also given in a beautiful translation in Martineau's "Types of Ethical Theory." 4. There is a fine biography of Charles Gordon ("H. W.'s" query) in (the English) "Men of Action" series. W. B. H.

Inquiry was made as to the authorship of a piece of music with this ending:

> "The harvest time is passing by,
> The summer days are ended."

It was written by "Will Thompson" and Frank L. Gaston, of Normal, McLean County, Illinois, can inform "C. G. H." where the music can be purchased. He owns the only copy I know of. F. S. G.

In the essay by Matthew Arnold entitled "Milton," published in "Essays in Criticism," second series, 1888 (Macmillan & Co.), p. 57, occur the following words: "The most eloquent voice of our century uttered, shortly before leaving the world, a warning cry against the Anglo-Saxon contagion." I think Carlyle is meant, and yet I am not sure, and cannot place the quotation, "the Anglo-Saxon contagion." A. B. M.

Can any of your readers kindly inform me in which of Whittier's poems the familiar lines are found which run roughly as follows:

> "Lapped in Christian turf or hid
> In rock cave or pyramid,
> All who die, as all who live,
> Well must need that prayer, Forgive."

R. E. C.

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Correspondence

Jefferson on Expansion

To the Editors of The Outlook:

In discussing the Attorney-General's brief in The Outlook, December 29, 1900, you say, "His [Griggs's] citations include a large variety of decisions from the Supreme Court and from eminent statesmen, one of the most interesting of these being quotations from Thomas Jefferson, showing that he never doubted the Constitutional power of the United States to acquire Louisiana by purchase, but only its power subsequently to annex Louisiana as a State—that is, to admit her into the partnership of the other States without amendment of the Constitution." Is it not a fact that Jefferson wrote the following letter to Breckinridge soon after the treaty was made? "They [Congress], I presume, will see their duty to their country in ratifying [the treaty] and paying for it, so as to secure a good which would otherwise never again be in their power. But I suppose they must then appeal to the nation for an additional article to the Constitution approving and confirming an act which the nation had not previously authorized. The Constitution has made no provision for our holding foreign territory, still less for incorporating foreign nations into our Union." In reply to Wilson Cary Nicholas (September 7) he said: "I consider that the limits of the United States are precisely fixed by the treaty of 1783, that the Constitution expressly declares itself to be made for the United States. . . . I do not believe it was meant that [Congress] might receive England, Ireland, Holland, etc., into it, which would be the case in your construction." (History of Political Parties, Volume I., pages 376, 377, and 378.)

El Dorado, O. "GORDY."

[The above quotations, on the whole, appear to us to confirm Attorney-General Griggs's interpretation of Jefferson's view; namely, that the situation did not justify incorporating into the Nation new territory, though this view he subsequently disregarded in the purchase of Louisiana, which was purchased with the explicit purpose of incorporating it in and making it a part of the United States.—THE EDITORS.]

Glad to be Corrected

To the Editors of The Outlook:

I beg to call your attention to a general misapprehension going the rounds of the American press, on which is being based much of the opposition argument to the Ship Subsidy Bill, and to which you give circulation in your issue of the 12th inst.; namely, that American ship-builders are handicapped in building ships for the foreign trade, either to sail under foreign or American flag, by tariff duties imposed on the import of materials entering into ship construction—duties that, as the argument runs, enable American producers of such materials to charge monopoly prices. As a matter of fact, such materials, and for such construction purposes, can be entered free of duty under present law.

In your editorial, "Better than Ship Subsidy," you say: "We would encourage American ship-building, not by paying a bonus to ship-builders, but by removing the obstacles to their trade now imposed by law. In general terms, we would take the duty off those articles which most largely enter into modern ship construction. We would not compel the ship-builder to pay a bonus to the iron-mill and the steel manufacturer, nor to the lumber-dealer and the wood-worker, nor to any other of the trades which furnish the material out of which ships are built in our time. . . . All the ship-builder needs in order to induce him to build American ships is permission to buy his stock where he can buy it most cheaply."

Section 12 of the Dingley Act reads "that all materials of foreign production which may be necessary for the construction of vessels built in the United States for foreign account and ownership, *or for the purpose of being employed in the foreign trade*, including the trade between the Atlantic and Pacific ports of the United States, and all such materials necessary for the building of their machinery, and all articles necessary for their outfit and equipment, may be imported in bond under

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such regulations as the Secretary of the Treasury may prescribe; and upon proof that such materials have been used for such purposes, no duties shall be paid thereon."

The constant repetition of the above-noted error, into which you, as others, have fallen, only goes to show how ready we all are to accept assertions of others, which fit in with our preconceived notions, without inquiry of our own. This particular misapprehension, to which attention is called, is so serious and wide as to be worthy of correction. R. B.

Philadelphia.

The Richmond Schools

To the Editors of The Outlook:

Some months ago there appeared in The Outlook an article entitled "The Richmond of To-Day," in which the Richmond public schools were indiscriminately criticised as being far behind those of Washington City in modern educational methods, and a century behind in ethical and æsthetical standards. While I have no personal knowledge of the comparative merits of the public schools of these two cities, I am sure the criticism does injustice to the principals and teachers of the Richmond schools, many of whom are known to me as gentlemen and ladies of the highest character and social standing and excellent scholastic attainments, and withal inspired with a zealous purpose to improve their pupils in manners and morals as well as in intellect. The criticism quoted above, therefore, does these principals and teachers a grave, and I am sure an unintentional, injustice.

Reading, writing, and arithmetic do not, as stated in the article in The Outlook, make up the most of the studies in the Richmond public schools; for, in addition to these studies, phonetics, language lessons, grammar, geography, history, physiology, and nature study are taught in the primary and grammar grades. Investigation reveals the fact that, while no text-book on nature study is named in the report of the city superintendent, this subject has been taught in the primary and grammar grades since 1893.

Much difference of opinion exists among educators as to the comparative value of modern methods of teaching, as is evidenced by the articles recently published in the "Atlantic Monthly" by Dean Briggs and Dr. Hugo Münsterberg, both of Harvard University; and it is certain that many of the so-called modern methods are losing ground among our most cultured and judicious educators. Methods are by no means to be despised or neglected; but in the equipment of the teacher sound scholarship and general culture are more to be desired than an acquaintance with modern educational methods. It is my opinion, based on my experience as a patron of the Richmond public schools and also as Secretary to the State Board of Education, that the methods of teaching the various subjects in the primary and grammar grades of these schools are in the main conservative and sound; and it is conceded, even by those who have criticised the public-school system of this city, that reading and arithmetic are as well taught here as in any other city of the country; but I am free to admit that there is ample ground for difference of opinion as to the small amount of daily work required to be done in history, and the elementary character, as well as the small amount, of the work done in geography in the grammar grades. It is also due to say that many of the most acceptable teachers in the public schools of the State received all their scholastic and professional training in the public schools of this city.

What is said in the article about the condition of certain school buildings is, unfortunately, true; but it would be unfair to infer that the buildings described are to be taken as samples of the other school buildings of the city, many of which are of the most improved construction and are unobjectionable as to location, and as such are not amenable to the sweeping condemnation which the criticism in The Outlook would seem to convey. The Colored High School building, which came in for severe criticism as to location and construction, is surely unobjectionable in these respects. A heavy municipal indebtedness has hitherto prevented the erection of such school buildings as Richmond deserves and should have; but it is believed that such appropriations will soon be made as will enable this historic city to stand in the forefront in the matter of school buildings and their equipment and ornamentation.

Feeling assured that the accomplished

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writer in The Outlook did not intend any injustice to Richmond or to the principals and teachers of its public schools, I venture to ask that you will give this a place in your columns. FRANK P. BRENT.

Richmond, Va.

The New York Cooking-School

At a meeting of physicians held to consider dietary questions, after advocates of various hygienic foods had spoken in favor of raw foods, nut foods, or a cracker and a saucer of porridge once or twice a day, a physician of years and standing arose and said: "It has been my experience that what people need is good victuals and plenty of them." To teach the proper preparation of these "good victuals" has been the object for twenty-five years of the New York Cooking-School, the importance of whose work may be seen from the fact that it touches almost every mission in the city. Its teachers have classes in the Homes and Settlements and industrial schools and parish houses. When, at the age of fifteen, a girl leaves the New York Orphan Asylum, she takes with her a book in which the receipts are pasted of the foods she has learned to prepare. At the Pro-Cathedral a class of boys is taught, a most practically interested class, for in many homes where the mother is away all day at work, the eldest boy of the family prepares the evening meal. Classes of nurses are instructed in invalid cookery, this School being the first to form a course of cooking for invalids; at one time a cooking-class was formed of members of the Theological Seminary who were to go as missionaries to foreign lands, some of whom have written home to tell of the usefulness their instruction has been to them among rat-eating communities. The influence of the School is not confined to New York, as its largest branch is in Norfolk, Va., where a graduate teaches cooking in the one public school for colored children. At first the idea of this study was scouted by the pupils, one voicing the prevailing sentiment by saying, "Don't want to do no cookin'; ain't gwine to. Slaves cooked befo' the war." Now the work has spread through the villages and towns surrounding Norfolk, and normal classes of colored women have been trained to be teachers of cooking among their own people. In one small community, so eager were the people for the instruction that they sent a petition appealing for it, provided a little cabin beside the schoolhouse, and agreed to furnish vegetables, pork, and fuel. The work of the New York Cooking-School is largely philanthropic. It is supported by the paying classes for ladies, held in the mornings, by private subscriptions, and the gifts of friends. The evening classes for shop-girls and the afternoon classes for the "little mothers" and school-children from the tenement districts are free, or at a nominal price which does not cover the cost of materials, and it is these people especially whom the School desires to reach. It greatly needs an endowment fund, as frequently its work is delayed in the fall until the return of some of its patrons from the country; and it appeals for co-operation to all who realize how important it is that home-makers should know how to properly prepare food. The Superintendent, Miss Emily Huntington, to whose zeal and efficiency the success of the School is largely due, is glad to welcome visitors at the rooms of the New York Cooking-School, on the top floor of the United Charities Building, corner of Fourth Avenue and Twenty-second Street, New York, where every Wednesday, at four o'clock, practice classes are on exhibition.

THE EDITORS.

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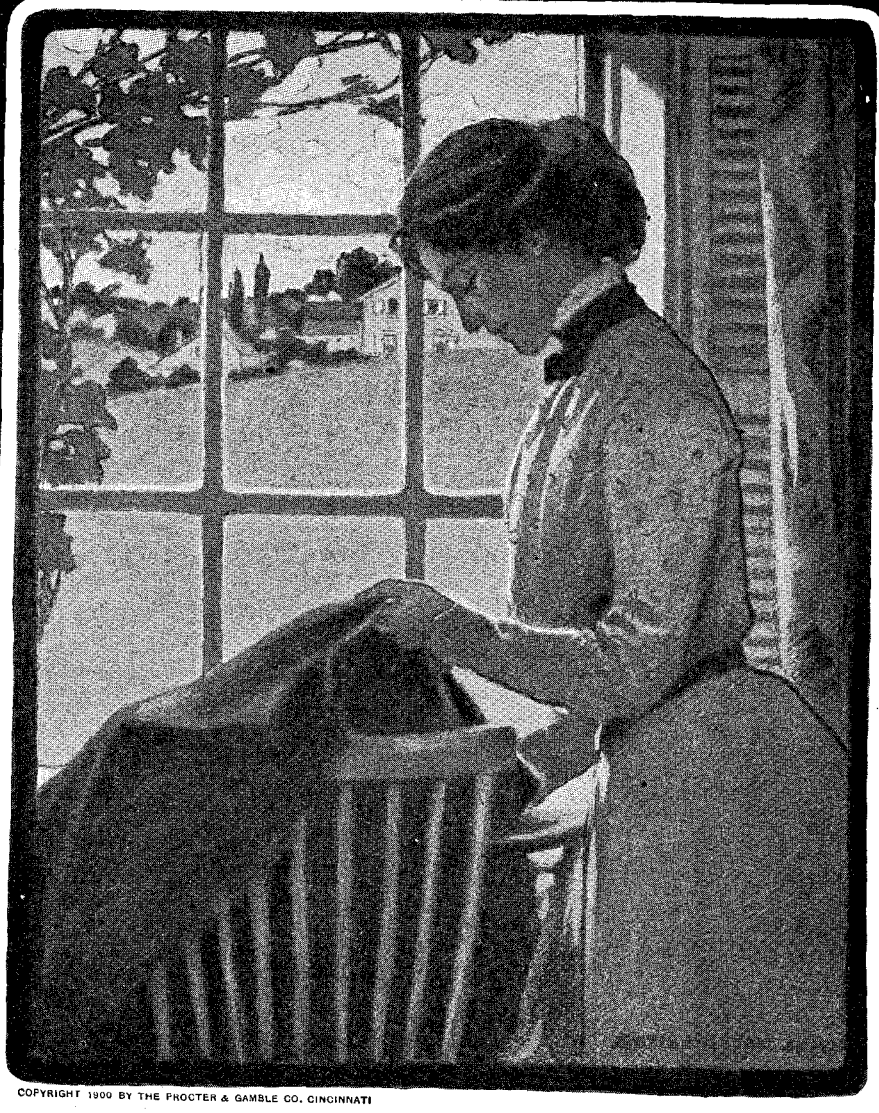

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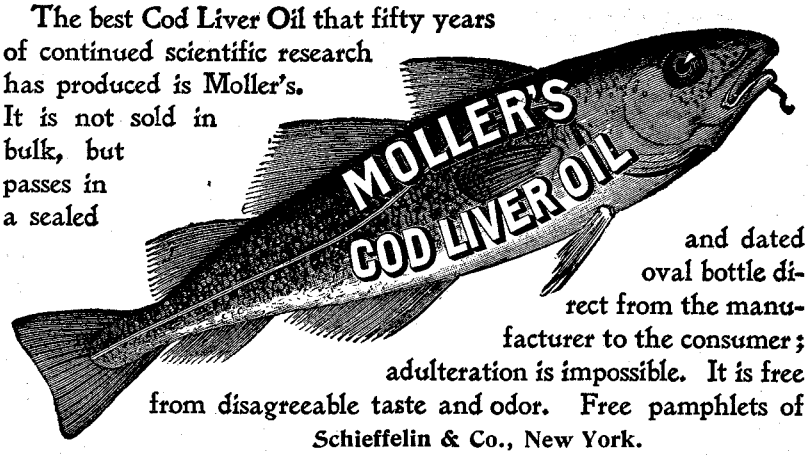

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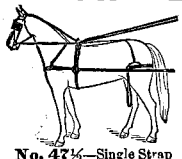

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